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Alpha and Omega Spiritualist Church

Bishop Robinson Dies In Detroit

DETROIT — Funeral services will be held Jan. 29 for Bishop Wallace P. Robinson, founder and pastor of Alpha and Omega Spiritualist Church.

Bishop Robinson died Jan. 22, in the Harper Hospital where he was confined for several weeks suffering from a kidney ailment.

The Rev. Mr. Robinson, 46, of 47 Woodland, who zoomed to phenomenal success during the past 20 years, was nationally known. His Church at 446 Holbrook, has a membership of 2,000.

Assisted By Wife

Bishop Robinson, assisted by his wife, the Rev. Zola Robinson, founded the church 20 years ago in a store front on Forest Ave.

His Sunday night radio program over WJLB was rated one of the station's highest in listener appeal. The broadcast has been on the Air 13 years, and did not miss a single airing until the recent illness of the pastor.

The Rev. Mrs. Robinson was the assistant pastor of the church at the time of her husband's death.

AME Bishops Council Picks Rodesian For S. African Post

CHARLESTON, S. C. — (INS) — A favored nominee for the bishopric of South Africa Saturday appeared to be Dr. Francis Gow, a member of the Privy Council of Rhodesia.

Observers felt that Dr Gow may be named to the office.

OTHER ACTIONS

In other actions, the Connectional Council voted to oppose the appointment of a envoy by the U. S. to the Vatican.

A report was received that no evidence of segregation of Negroes was found at the Ecumenial Conference in England last year.

Issues voted to come before the General Conference in Chicago next May include separation of church and state, the church's attitude toward Communism, national civil rights legislation and socialized medicine.

A recommendation that Wilberforce University be turned into a university for graduate work only will be submitted to the General Council.

HEADQUARTERS

The Rev. Doctor Frank R. Veal, pastor of Emanuel Church which served as headquarters for the meeting, reported a total of 2470 persons attended the sessions.

At the meeting also as the Connectional Council was the Council of Bishops. Eighteen bishops held services each day in the Reid House of Christian Service and worked out recommendations for the General Conference.

2,000 VISITORS

More than 2,000 visitors were lodged in the new Hotel James, Reid House and in private homes. They received meals at Reid House, at Emanuel Church, at restaurants and private residences.

The Frank R. Veal host pastor said he was worried Wednesday when 1,700 people arrived and later was informed there was no room available. Later they were informed 170 people arriving on a special train would need accommodation. At that time nothing had been heard from the Florida and Texas delegations.

CAME TO THE RESCUE

Negro families as far away as Summerville came to the rescue of delegates, many of them sleeping on floors to care for the visitors. The visitors were brought to the conference daily by the residents of Summerville and neighboring towns. Even with the aid of residents, ten visitors were forced to sleep aboard the special train because there was no more room.

Judge Finds Moore's Plea Groundless

Bishop Nichols, 35 Ministers, 6 Lawyers On Hand For Hearing

BY SAMUEL A. HAYNES

TRENTON — An ancient and honored tradition, symbolic of the highest ethics of the profession—that a lawyer must not desert a client in midstream—was upheld last Friday by Judge Sidney Goldman of the Superior Court, Chancery Division.

Ruling on a motion by Clifford R. Moore that he be permitted to withdraw as counsel for Bishop D. Ward Nichols, titular head of the New Jersey Annual Conference of the First Episcopal District of the AME Church, both defendants in the suit filed by the Rev. Mrs. Mattie Jackson of Rutherford, the court said:

"It is a principle that an attorney representing a client is not at liberty to abandon him without reasonable cause...

No Grounds for Withdrawal

"I will not lend the court's influence to an agreement to dissolve the bond between client and counsel.

"I do not perceive any grounds which may be considered reasonable and actionable in this case.

"I must agree with counsel for the bishop that the defense in the Jackson case has been so finely spun that for Mr. Moore to withdraw would be tragic.

Jackson Case Important

"The case of Jackson vs. the New Jersey Annual Conference of the AME Church and Bishop Nichols is a very important litigation affecting the future of the church.

"I appeal to Mr. Moore to remain as counsel for the defendants and deny his motion to withdraw."

Lawyer Cites 3 Reasons

Mr. Moore, who had introduced voluminous documents for identification—mostly letters to Bishop Nichols, receipts and checks, and papers filed in the Jackson case purporting to show that he represented the bishop — gave three reasons for wishing to withdraw:

1. Because he had lost confidence in what was going on.
2. Because he could not secure the co-operation of Bishop Nichols.
3. Because he could not collect the balance of counsel fee.

Court Weighs Arguments

Judge Goldman examined, from the evidence before him, each of Mr. Moore's reasons for wanting to withdraw from the Jackson case and gave these conclusions.

Regarding Moore's first reason, "lack of confidence in what was going on," the court said:

"Not earlier than October, 1951, a situation developed which cause Mr. Moore to lose confidence. This involved a $500 check given to the Rev. D. M. Owens, pastor of Mt. Zion AME Church, Trenton.

"Bishop Nichols endorsed this check payable to the First Episcopal District.

Suspicion Unwarranted

"Beyond the coincidence of figures we have nothing but surmise and suspicion.

"Did the Rev. Mr. Owens pay the money to the bishop for his personal use?

"It is persuasive that the minister sent the $500 to the bishop for proper use by the New Jersey Annual Conference."

Bishop's Duties Noted

Regarding Moore's second reason, "failure of the bishop to cooperate," the court said:

"Bishop Nichols is obliged to discharge his duties over a wide area.

"His failure to attend certain conferences referred to by Mr. Moore does not justify the charge of no co-operation."

Issue on Fee Moot

Regarding Moore's third reason, "inability to collect the balance of fee due him," the court said:

"A substantial amount of fee ($1,000) plus expenses was paid Mr. Moore by the New Jersey Conference. There is no evidence of refusal to pay the balance claimed."

Mr. Moore spent considerable time in an effort to prove this main contention that he was engaged to represent Bishop Nichols personally, and not Bishop D. Ward Nichols, titular head of the New Jersey Annual Conference.

Judge Goldman also gave this matter due consideration from the evidence before him.

Laud Bishop Hemingway For Church Leadership

BALTIMORE

Full of commendation for administrative and building improvements under his leadership, delegates to the AME General Conference from the five conferences in the 2nd Episcopal District passed a resolution this week asking that Bishop L. H. Hemingway be returned to this district.

During a two-day meeting at Kittrell College, the delegates cited the numerous new members, new churches which have been added to the District, and the outstanding building improvements completed at the college.

Bishop Hemingway is credited with repairing all of the dilapidated structures at the college, installing a much needed hot water system, and establishing on the campus the Hemingway Homotel, a combination home for the aged and tourist accommodation.

Lauded By Bishop

During the meeting, Bishop Hemingway was strongly lauded for his accomplishments in an address by Bishop D. Ward Nichols of the First Episcopal District.

Other church leaders who spoke in his favor were Dr. E. A. Adams of South Carolina, secretary of education of the AME Church; Dr. S. S. Morris of Nashville, director of religious education for the young people's department;

Dr. L. L. Berry of New York, secretary of missions; Dr. G. A. Singleton, editor of the AME Review; and Dr. T. A. Robinson of South Carolina, a presiding elder.

When Bishop Hemingway came to the 2nd Episcopal District, it included the four conferences of Baltimore, Virginia, North Carolina and Western North Carolina. Last year, he established the new Washington Conference as a fifth meeting included:

Delegates Listed

General Conference delegates from the Baltimore and Washington Conferences who attended the meeting included

Mrs. Mae H. Pack, Mrs. Gladys Gantt, Josiah F. Henry Jr., Sylvester Vance, Mrs. Bessie Chapman, the Rev. Alfonso Miller, the Revs. W. P. Mitchell, H. B. Threadgill, I. M. Gray, A. R. Powell, H. J. Bryant, J. E. Reese, all of Baltimore;

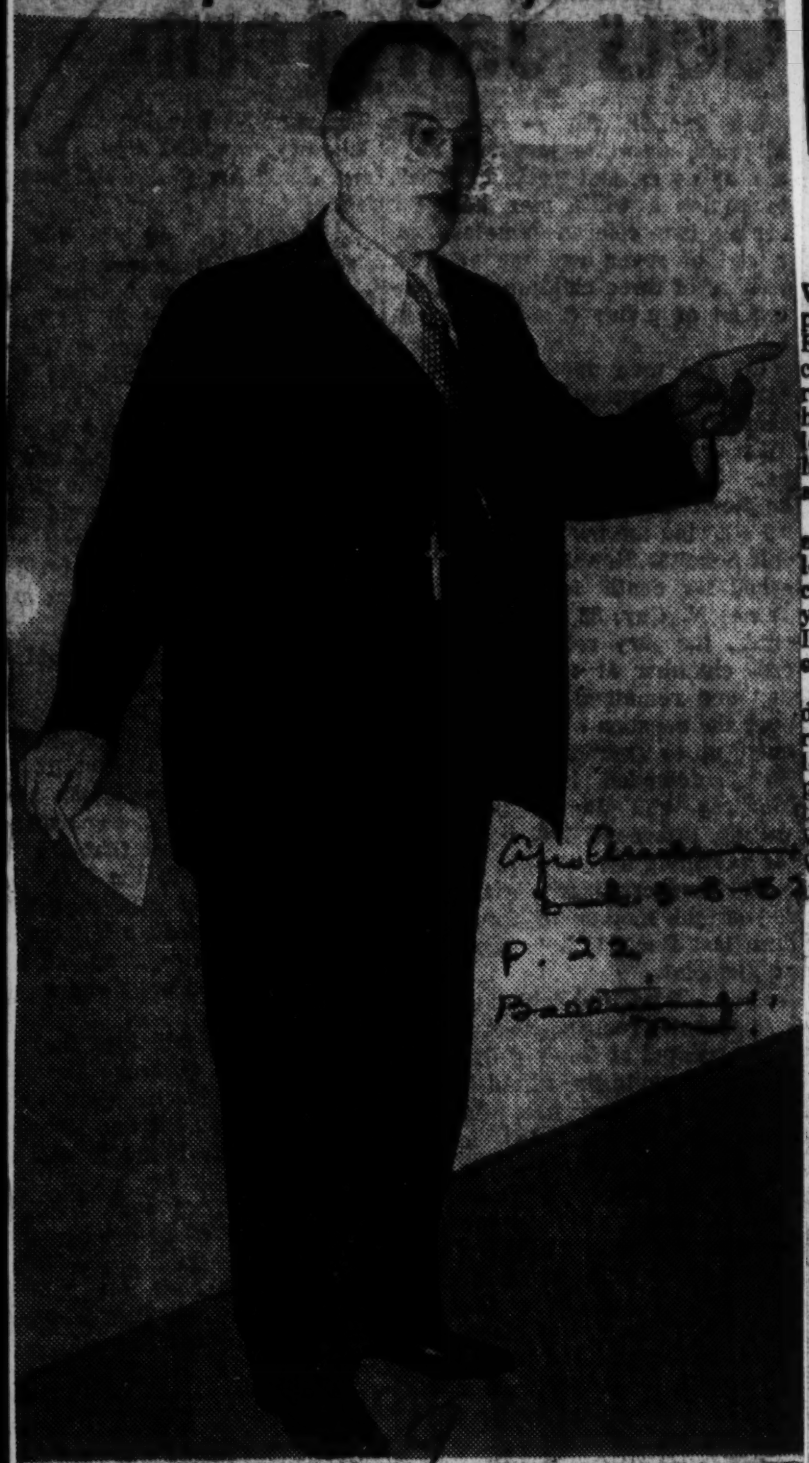
Dean Samuel Giles of Kittrell College whose home is in Washington, the Rev. John M. Cox, G. D. Robinson, A. Simpson, Mrs. Lucille Dale, and W. Coleman, all of Washington.

Other church figures included the Revs. D. A. Wilson and S. R. Drummond, W. T. Holland, Melvin C. Swann, Mrs. Clara Harris, president of the Baltimore Conference branch missionary society, all of Baltimore; and the Rev. John Gibson of Annapolis.

Many of the ministers and other church officials were accompanied by their wives.

The General Conference will be held in Chicago in May. The Rev. Messrs. Robinson and Bryant are candidates for the Bishopric.

Bishop Hemingway Lauded



Bishop L. H. Hemingway, AME prelate of the Second Episcopal District was commended this week for his church administration and building improvements in a resolution which requested that the General Conference return him to this district.

Racketeering In The Church?

By C. A. FRANKLIN
Editor of The Call

This week, we said that Bishop Wright would discuss the charges placed against him in the 12th Episcopal district of the A. M. E. church. We are quoting, you will recall, from a letter which Bishop Wright wrote to his colleagues on the bench of bishops last Christmas. Of the charges against him, Bishop Wright says:

"You all have been sent copies of the charges against me. At least that has been put in the court records. But let me beg you to study these charges . . . If I am guilty, a half dozen other bishops are guilty.

"The fact is that on general days: Easter, Allen day and Children's day, the churches raise at least $600,000 but the three departments together get far less than $20,000 of this amount. Where does the rest ($570,000) go? Why hold me for the difference in the 12th and nobody else?

"The fact is that the pastors do not carry out the law for general days and have not done so for 30 years. Every bishop, every pastor and every presiding elder knows this. The law has been ignored a quarter of a century as impractical. We also know that it is not the bishops' duty to send that money. The discipline does not require the bishop to do thus.

"Because there was a collapse and almost complete breakdown of the general days so far as by the pastors, some of the higher ups in an endeavor to help the departments, have budgeted their funds and the departments get more money in most cases under the budget than otherwise.

"In 1945, only $2 was reported in the Voice of Missions as sent from the 12th district over which I now preside." (This letter was written last Christmas. Bishop Wright is now in the West Indies and South America.) "I found this budget system in the 12th district. But I did not divert one cent to my use and I do not believe any of you, even my worst enemy, believes I diverted those funds, or ordered funds illegally spent, and your moral sense must revolt from the low-down way my enemies are trying to treat me. But still I get no relief.

"Will you let me say, however, that I think we bishops should be fair enough to ourselves and to the church to present to the church some workable law about general days' funds and not let this outworn system still remain in the discipline. We should make a thorough investigation in every Episcopal district as to its methods.

Then we should make a budget for the general church and pass laws which will provide adequate support for all departments, as we have done for the pension and financial departments. The pension department by a 10-cent per member budget gets more money than all the general days bring to the missionary department, church extension and the Christian Recorder combined. Why not budget another 10 cents between the three on the basis of 5 cents, 3 cents and 2 cents?"

Next week, we will interrupt Bishop Wright's letter and I will make some observations on the coming general conference.

Five Cand... Have Wi...

Among the candidates for bishopric of the AME church a liberal sprinkling of career men who have been teachers and college presidents. They bring to the church a rich background of academics, which combined with those ministers who have pioneered in missionary work, have made the AME church the great institution it is today.

Included in the estimated 150 contenders for the bishopric are five men of distinction whose varied backgrounds lend some interesting color to the race.

REV. JONATHAN A. DAMES, pastor of Bethel AME church, Indianapolis, Ind., is a son of a minister, Rev. R. H. Dames, who was the first missionary from the AME connection to the Bahamas Islands in the West Indies.

Jonathan Dames was born in Key West, Fla, and educated in the public schools there. He received his doctorate of divinity at Howard University. Scholarly in his thinking and bearing, Rev. Dames is a gifted evangelist as well as an administrator. In his 30 years in the ministry he has a record of more than 500 conversions and increased membership of 3,000. He is a 32nd degree Mason and a Phi Beta Sigma member.

REV. A. O. WILSON, pastor of Macon, Ga., is another son of a minister who followed in family tradition to make good in his profession. Rev. Wilson was educated at Fisk, Wilberforce, and the University of Southern California. He has piled up a record as a builder and liquidator of church debts.

When he assumed his present pastorate, he settled a long smouldering church feud without displacing a single officer. He has served as president of Shorter and Paul Quinn colleges, both operated by the AME connection.

Rev. Wilson is a former trustee of the World Christian Endeavor.

Negro bishop says ... unions more Christian than some churches

CHICAGO, May 8 (AP)—A bishop of the African Methodist Episcopal Church said today some labor unions are "more Christian than some churches."

Bishop D. Ward Nichols of New York, chairman of the AME General Conference Commission, told the general conference "there should be no gulf between organized labor and the church."

"The theory behind the establishment of the labor union," Bishop Nichols stated, "is that economic power must be subordinate to human well-being."

"To this thesis African Methodism subscribes completely. We even go so far as to charge that in many instances, some unions have been more Christian that some churches, particularly when it comes to treatment of the Negro."

HE CRITICIZED THE Roman ... of slavery, the Roman Catholic Church "did not raise its voice against this evil practice."

During the reconstruction period following the Civil War, he said, the Roman Catholic Church "stood aloof" while Protestant denominations organized schools for Negroes, and gave them other aid.

* * *

HE SAID THE three large Negro church bodies in America—the AME Church, the Colored Methodist Episcopal Church and the African Methodist Episcopal Zion Church—should unite and that eventually they should merge with the Methodist Church proper to form "one mighty army . . . without regard to race or color."

Catholic Church for what he called "attempts at proselyting" Negroes into membership.

"It is strange that in these latter days so much interest is shown in Negro converts," Bishop Nichols declared. "Until recently the Roman Church in America paid little or no attention to the Negro."

He asserted that during the days

Seek 9 AME Bishop Posts

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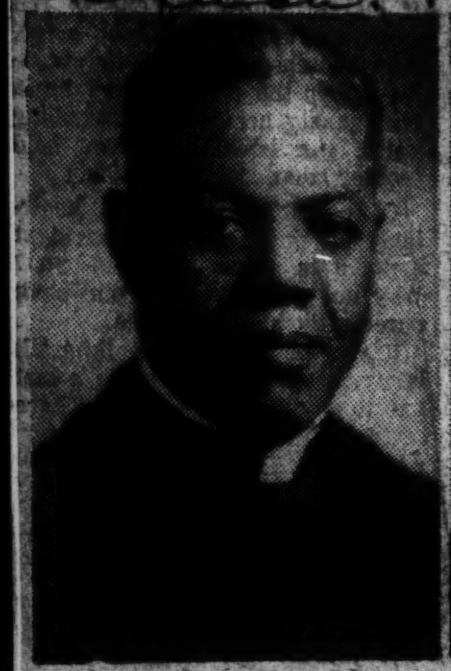
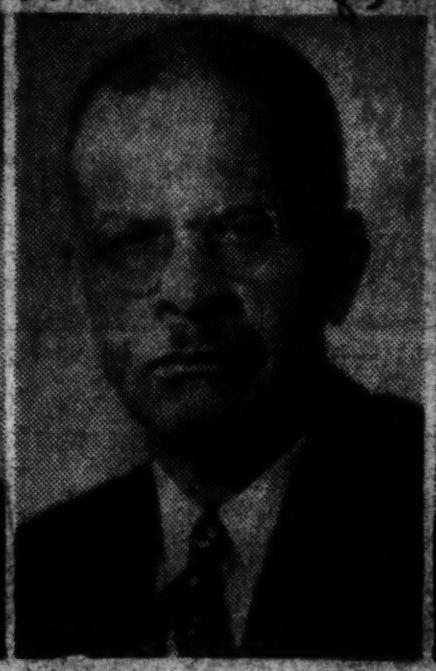
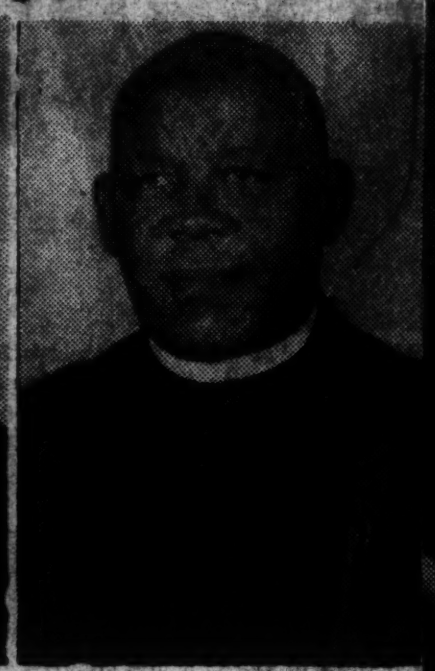


REV. JONATHAN DAMES

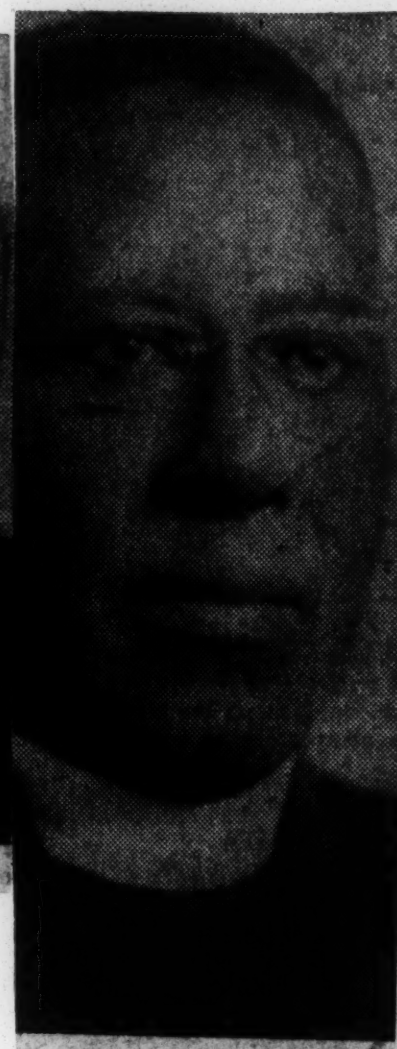


DR. JOHN H. LEWIS

REV. JOHN S. DRAKE



REV. D. B THORPE



REV. A. O. WILSON

idates For AME Bishopric

P. 13 Clipping Sel.

le Variety Of Backgrounds

the and of the New Orleans Urban s a League. He is a 32nd degree Mason, and Odd Fellow, a member of the Knights of Pythias, and the Kappa Alpha Psi fraternity.

REV. JOHN S. DRAKE, minister of Allen Temple AME church, Chicago, has 35 years of pastoring to his credit. Born in Sandersville, Ga., he is a graduate of Morris Brown college and Turner Theological seminary in Atlanta. He is currently working on his Master's degree at Garrett Divinity School in Evanston, Ill. A quiet efficient worker, he is extremely well-liked in Chicago. He is treasurer of the Chicago Annual Conference, and serves as chaplain at the Cook County hospital in Chicago. In 1951, he and his wife attended the Ecumenical conference in London.

REV. D. B. THORPE, is a presiding elder in the 11th Epsicopal district in Florida. He began his ministry as pastor of small missions in the Blue Ridge mountains of Virginia. He has been the principal of three elementary schools and taught at Edward Waters college. He has pastored some of the largest churches in Virginia and Ohio.

DR. JOHN H. LEWIS, president of Morris Brown college in Atlanta, is a product of Morris Brown, Yale university, and Chicago university where he received a Master of Arts degree. He earned an LL.D at Wilberforce.

He has served as president of three colleges and principal of a high school and junior college. He was the principal leader in the successful fight for the equalization of teachers' salaries in the public schools of Little Rock, Ark.

He has pastored churches in Atlanta, Pasadena, Calif; Springfield, Mo., and Little Rock, Ark.

Dr. Lewis, who co... among the progressi... more emphasis placed on ... tion; ministerial training; public relations; church expansion; and Home and Foreign Missions.

Racketeering In The Church?

Call P. 1.

By C. A. FRANKLIN
Editor of The Call

HONOLULU, Hawaii. — I write this from Honolulu, capital city of the Hawaiian territory where I had a great surprise the other night. Mrs. Franklin and I had been invited out to dinner. Our host being engaged in church work, the after-dinner conversation naturally turned to men and their religion.

We editors think we know it all. I was downright shocked to learn that across the street a neighbor had an eight-foot Buddha which is part of his house equipment. More than that, for me to be surprised at, there were many such shrines in the neighborhood.

All the churches I have known in my experience were Christian or Jewish. Here I was brought face to face with the fact that the world is largely non-Christian. Now I can see the present-day application of Jesus' injunction that His disciples go preach the gospel.

A.M.E.'s Not Known There

My next thought worries me. None of the churches that I know well are doing as they were told in this area. The Methodist, the Mormons, the Roman Catholics are active. But I don't even hear the name of the A.M.E. church

undertake business without preparation. They think themselves geniuses because they have fat treasuries to manipulate. How I pity them when the A.M.E. membership wakes up and demands results from money contributed.

What I say above deals with the small values involved. How can I do justice to greater values? God so loved men that he gave His only begotten son that they might be saved. God so hates evil that in every sin there is implanted the

s they and does if the power to com- nd members to con-

Could Do Better

I am forced to t... that the men who b... bishops could do a ... job if they would try ... the good deeds pron... name when they we... for the Episcopacy. ... outstanding successes. They don't. Many a man who busies himself ... in the ordinary lines makes as

called. If there is a blessing in doing mission work, the A.M.E.'s will not get it. But someone will say that the A.M.E.'s are doing mission work in Africa, South America and in the West Indies. I accept the correction with this reservation. It is not a full grown effort.

From the beginning of this series of articles, I have been trying to drive home the point that the A.M.E.'s need Africa and the Africans need the A.M.E.'s. Mission work among the millions of Africans can furnish the growth that the church needs. It, like everything else, must grow or die. Growth is the law of nature.

A few of the men who have filled the office of bishop in that church have given the best when sent to Africa, but too many have treated Africa as a penalty imposed and have made no bones about saying so. The church as a whole has treated the African mission field as small potatoes.

Raised Money For Trip

The bishops in council gave long and earnest thought to finding the money with which they and

...is ever the devil's idleness. With no church pro- ...gram to give themselves to, natur- ...ally the bishops become drawn in- ...to other activities. With so much time and effort ...diverted, one would think that ...some of the bishops would make ...outstanding successes. They don't. Many a man who busies himself ...turn away from their first love and

seed of its own destruction. With good beckoning and evil daring the A.M.E. church to turn back, there will be a reform because there must be!

clause of the Federal Constitution.

Mr. Hooker said the trustees regarded that decision as being binding on the university and as being "a proper decision under all the facts and circumstances.

Tennessee has a statute, enacted in 1941, which requires that colored students be afforded higher education upon demand, Mr. Hooker said, but the State has no law school and no graduate school for colored students.

As to courses offered at Tennessee A. & I. State college in mechanical arts agriculture and liberal arts, he contended, the constitutional provisions and statutes of Tennessee must be held adequate becauase Tennessee is affording colored students there "adequate and equal educational opportunities."

After using less than thirty minutes of the one hour allotted to him for argument, Mr. Hooker sat down. Thurgood Marshall, special counsel for the NAACP, arose and addressed the court. Chief Justice Vinson stopped him.

"In view of the statement made that the applicants will be admitted," said the Chief Justice, "it does not seem that there is any case.

Mr. Hooker had told the court that the lawyers for the university had advised the trustees that there was "no sense" in appealing from Judge Taylor's decision because the Supreme Court had settled the law in the McLaurin, Sweatt and Sipuel cases, in which it ordered colored students admitted to graduate and professional schools in Oklahoma and Texas. The board authorized them not to appeal, he added.

"If the board of regents is willing to admit these parties what is there before us?" Chief Justice Vinson asked.

"The university had no intention then (at the time of Judge Taylor's decision) and it has no intention now except to comply with Judge Taylor's decision," Hooker told the court.

He disclosed that the trustees were confronted by the Tennessee law which makes it a criminal offense to commingle colored and white students in the same school or classes and they felt before they could admit the four colored applicants to the law and graduate schools "they should have the judgment of a court of competent jurisdiction."

One of the four youths, Gene Mitchell Gray, 22, of Knoxville, was in the courtroom at the time of the argument and later he was told by John C. Baugh, a member of the law faculty and counsel for the university, to report for enrollment March 20. Gray is seeking admission to a course in bio-chemistry in the graduate school. He is a graduate of Knoxville college.

Attorneys for the NAACP brought the case to the Supreme Court on direct appeal from a three-judge court, which dissolved itself and referred the case to Judge Taylor. The three-judge court ruled that it lacked jurisdiction.

Without further argument, Judge Taylor held that the four youths had been denied the equal protection of the laws under the Fourteenth Amendment because the university admitted that Tennessee had no facilities at all to provide law and graduate education to colored students. He granted no injunction but retained the case for such orders as may be proper when it appears that the appropriate law has been determined.

In addition to Gray, the other students were Lincoln A. Blakeney and Joseph Hutch Patterson, who applied for admission to the law school, and Jack Alexander, who also applied for admission to the graduate school.

The university board of trustees denied them admission December 4, 1950, and passed a resolution declaring that the board was bound by Tennessee's Jim Crow laws.

The four youths brought suit in the Federal District Court at Knoxville on January 12, 1951, to enjoin enforcement of the order of the trustees denying them admission to the university and of the Tennessee Constitution and statutes making it a crime for white and colored persons to attend the same school or for any teacher to teach them in the same classes or school.

A three-judge court to hear the suit was convened and on April 13 ruled that it lacked jurisdiction because no question of the constitutionality of a state law was involved. The three-judge court ordered itself dissolved and the case to be tried before Judge Taylor.

Also in court as attorneys for the four youths were Carl A. Cowan and Avon N. Williams, both of Knoxville, and Z. Alexander Looby of Nashville.

A. M. E. 's To Reduce Schools from 10 to 5

CHICAGO. — (ANP) — The closing session of the 34th quadrennial general conference of the A.M.E. church unanimously passed a resolution calling for the merger of church schools provided the institutions have not obtained accreditation by 1955.

Submitted by John H. Clayborn, bishop of the 13th district, the resolution was not as drastic as some expected but it probably will produce mixed reactions throughout the church. The resolution said in part:

"That this General Conference, now in its 34th Quadrennial session do hereby recommend and issue a directive to the general board of education of the A.M.E. church for action to merge the present schools, thus reducing the number 10 to 5 to be standardized four-year liberal arts colleges.

"That all of the A.M.E. schools, the presidents, deans of the schools of liberal arts, or industrial arts, chancelors and local trustee of all of our present schools, be so instructed and fully informed that immediately following the third annual commencement, in 1955, that all schools, colleges, owned and controlled by the A.M.E. church and elected officials, by duly notified that all schools that have not fully qualified with all requirements for accreditation and standardization be closed."

While the resolution does not call for the immediate closing of the colleges many delegates to the conference were of the opinion that many of the schools were doomed because they could not hope for accreditation.

Most students at the church schools are in favor of merging the non-accredited institutions. They referred to the colleges as "excess baggage" which the church could no longer afford.

However, members of the faculty and personnel at the colleges took a different view.

A minority group, however, expressed fear that church schools in their communities would be sacrificed at the expense of building up colleges elsewhere.

Supporting the students were Bishops Clayborn and Nichols and several members of the clergy.

Bishop Clayborn long has been an advocate of eliminating many of the institutions. Here is his plan for strengthening them:

"The seminary of one school would be merged with the seminary of another school located in the same district. The school which lost its seminary would in turn be given the liberal arts college of the other. The result would be one first rate seminary and a first rate liberal arts college in the district."

Bishop D. Ward Nichols was a little more cautious in his approach to the sensitive issue. In his Episcopal address before the conference, he suggested that a committee be appointed to investigate the school situation. W. A. Fountain, Jr., newly elected secretary of education, also felt that the situation should first be thoroughly investigated.

While strongly supporting the idea of doing away with the poorly rated schools, the Rev. M. S. Jackson, pastor of Mt. Pisgah A.M.E. church, Philadelphia, Pa., said that the schools had grown into a symbol of the church. He then asked what the church planned to supplant this symbol.

The "hot" issue has divided the laity as well as the clergy. One man said: "If there is only one student and one building the schools should still be allowed to remain."

Another said that with the removal of church schools from local communities, many students would be forced to attend state colleges because of their inability to go outside of the state.

This, he pointed out, would be bad because state schools do not have the freedom in teaching allowed in church institutions.

The institutions which probably would remain as liberal arts colleges are: Wilferbore university, Wilberforce, Ohio; Allen university, Columbia, S. C.; Morris Brown college, Atlanta, Ga., and Paul Quinn college, Waco, Texas.

The doubtful ones are: Edward Waters college, Jacksonville Fla.; Kittrell college, Kittrell, N. C.; Shorter college, Little Rock, Ark.; Daniel Payne college, Birmingham, Ala.; and Campbell college, Jackson, Miss.

A centralized department of education has been suggested as a means of supervising and coordinating the programs of the remaining colleges.

9 1952

AME

New Bishop And Wife

A Very Happy Moment

Bishop and Mrs. Howard T. Primm, photographed immediately after he was elevated to the bishopric during AME Conference in Chicago last week. He's former New Orleans minister, and will preside over the Fifteenth Episcopal Area which covers South Africa.

Primm, Jordan Hatcher New AME Bishops

Elected In Stormy 20-Hour Session; Pandemonium Reigns

CHICAGO — In a stormy, all-night session, the 34th AME General Conference elected three new bishops, at the Coliseum here early Tuesday morning.

The new bishops are:

Howard T. Primm, 50, New Orleans;

Frederick D. Jordan, 50, Los Angeles;

E. C. Hatcher, 50, Nashville and Philadelphia.

Balloting for the high church officers began at 10 a.m. Monday, and was not concluded until 6:45 Tuesday morning, 20 hours later. There was no election on the first and second ballots but the three winners were leading on both and finally won out on the third ballot.

The Rev. Mr. Primm led with 671 votes; Dr. Jordan received 641; and the Rev. Mr. Hatcher, 526, on the winning ballot.

The Rev. Dewey Robinson, former Baltimore minister, now serving in Washington, was a runner-up.

Bishop and Mrs. Frederick D. Jordan (he's man with goatee) are surrounded by well wishers after his election to AME bishopric. He formerly was pastor of a church in Los Angeles. He will head 17th Episcopal District, which covers Southeast Africa.

Jackson Heads Council

Earlier, the 1,020 delegates elected Judge Perry B. Jackson, Cleveland, to be president of the newly-created 17-member judicial council, highest ecclesiastical body of the church.

The Rev. Mr. Hatcher, a resident of Nashville, Tenn., was born in Eugala, Ala., son of Dr. C. D. and Mrs. Julianne Hatcher. He is married to Mrs. Oretha T. Hatcher, a graduate of Florida A. and M. College.

They are the parents of two children, Mrs. Ruby E. Crawford, a graduate of Wilberforce University; and Eugene C. Hatcher Jr., an instructor at Fisk University.

Mrs. Crawford is the wife of a dentist, Dr. Fred Crawford, of Williamson, W. Va.

For the past 12 years, the Rev. Mr. Hatcher has edited the Southern Christian Recorder. He was licensed to preach in 1923 and has attended all General Conferences since 1932.

Ordained in 1921, the Rev. Mr. Jordan became an elder in 1924 and has held churches in St. Paul, Minn., Moline, Ill., and Chicago. He organized the Bishop Williams School of Religion at Western University. His wife is Mrs. Artishia Jordan, a Chicagoan.

Since 1950 he has been pastor of Ward Chapel in Los Angeles. He has a record for building churches.

The Rev. Mr. Primm was born in Brentwood, Tenn., and educated at Wilberforce and Fisk Universities and Payne Seminary. He has taught at Tenner College in Tennessee and Shorter College and has traveled and studied in England, France, Italy, Greece, Egypt and the Holy Land. He was director of physical education in the AME Church.

The new bishop is married to Mrs. Edith M. Primm and they have a daughter, Rita May, 12. He has served as chairman of the Advisory Committee of the mayor in New Orleans for the past six years.

The new bishops will fill vacancies created by the death of Bishop H. Y. Tookes; retirement of Bishops W. A. Fountain and R. C. Ransome.

Elevation of Bishops Primm, Jordan and Hatcher climaxed a hectic session during which candidates pleaded with delegates to vote for them, during which followers paraded up and down the convention floor with placards and ready made ballots.

Tempers flared, and Bishop John H. Clayborn, who presided, had to shout continuously to maintain some semblance of order.

Greatest Tragedy

Probably, the greatest tragedy of the election was the sorrow and despair of many of the unsuccessful candidates. Orginally, the announced number of candidates were more than 100. Only about 75 received votes on the first ballot.

The most frustrated campaign was that made in behalf of Dr. Francis Gow of the Union of South Africa. Despite a recommendation in the episcopal address that a native African be elevated to the bishopric, the General Conference was cold to the idea.

When Dr. Gow received only 118 votes on the second ballot, his followers, a number of them from various parts of Africa, ran desperately through the crowds, imploring with the delegates that they elect an African. They also passed out the ballots with Dr. Gow's name printed in.

Tired, sleepy delegates, weary from night after night of late sessions for nearly two weeks, apparently wanted to go home.

Melodic Singing Failed

Melodic singing by attractive women supporting the Rev. M. E. Jackson of Philadelphia after the second ballot failed to move the delegates. Neither did some frantic campaigning in behalf of the Rev. G. Dewey Robinson of Washington, D.C.

The Rev. Mr. Robinson who had run second on the first ballot probably lost much possible support when a discrepancy was noted in the count of his votes. It seems that on the teller's "report," the Rev. Mr. Robinson was announced as receiving 320 votes. Several persons protested, with Curles Dean of Washington, D.C. the loudest. A teller then announced that he had only 310 votes. On the final ballot Mr. Robinson finished a distant fourth.

An outstanding feature of this election was the number of huddles among candidates and even among bishops and candidates. At times there were as many as 15 candidates in one huddle with heads bent low. Numerous "deals" were reported to be in the making, but apparently the top three men had the most influence.

Davis Good Chairman

In his race for the bishopric, the Rev. Mr. Primm had the support of retiring Bishop M. H. Davis, who also supported the Rev. Harrison J. Bryant, Baltimore minister.

General officers of the church were elected before bishops so they could not run for the bishopric if defeated. Dr. Willard W. Allen, grand master of Maryland Masons, praised the manner in which Bishop Davis presided at the conference. He said he was one of the best presiding officers and succeeded admirably in steering delegates right.

This was particularly important when motions, amendments and substitute motions piled up as they do at most large conferences. Once, when the tangle became too great, Bishop Davis succeeded quickly in getting delegates to clear the slate of all motions and start over. This proved he was a good parliamentarian, Dr. Allen said.

Bishops Assigned

Only three changes were made in assignment of bishops on Wednesday.

In the 8th Episcopal District,

Bishop C. A. Gibbs replaced Bishop Monroe H. Davis, who was retired by the conference because of illness.

Bishop I. H. Bonner went to the 9th, to replace Bishop William A. Fountain. Bishop F. D. Jordan was sent to the 17th, which includes Southeast Africa, to replace the late Bishop H. Y. Tookes.

The complete assignment list by Episcopal Districts follows:

First—(Delaware, New Jersey, Pennsylvania, New England States, and Bermuda) — Bishop D. Ward Nichols.

Second — (Virginia, Baltimore, North Carolina, and West of North Carolina) — Bishop L. H. Heminway.

Third—(North Ohio, Pittsburgh, and West Virginia)—Bishop A. J. Allen.

Fourth — (Ontario, Illinois, Michigan, Northwestern States, and Indiana) — Bishop George W. Baber.

Fifth — (Puget Sound, California, Southern California, Colorado, Nebraska, Kansas, North Missouri, Southwest Missouri, and Missouri) — Bishop D. O. Walker.

Sixth — South Georgia, Southwest Georgia, Augusta, Altanta and Macon, Ga.) — Bishop Sherman L. Green.

Seventh — (South Carolina, Northeast South Carolina, Columbia, Piedmont, S.C., Central South Carolina, and South Carolina) — Bishop Frank Madison Reed.

Eighth — (East Mississippi, Central Mississippi, North Mississippi, Northeast Mississippi, Northwest Mississippi North Louisiana, Central Louisiana, and Louisiana) — Bishop Carey A. Gibbs.

Ninth — (Alabama, South Alabama, East Alabama, Central Alabama, and West Alabama)—Bishop I. H. Bonner.

Tenth — (Northwest Texas and Texas) — Bishop Joseph Gomez.

Eleventh — (Florida, West Florida, East Florida, Orlando, Fla., Southeast Florida, Central Florida, and Tampa, Fla.) — Bishop John Andrew Gregg.

Twelfth — Central Oklahoma, Northwest Oklahoma, Oklahoma, Arkansas, West Arkansas, South Arkansas, Central Arkansas, and East Arkansas — Bishop W. R. Wilkes.

Thirteenth — (Kentucky, East Tennessee) — Bishop John H. Clayborne.

Fourteenth — (Liberia) — Bishop Eugene C. Hatcher.

Fifteenth — (South Africa) — Bishop Howard Thomas Primm.

Sixteenth — (South Africa) — Bishop R. R. Wright.

Seventeenth — (Southeast Africa) — Bishop F. D. Jordan.

AMEs Set Up Revolutionary Health Program; Atomic Defense One Aim

One of the most constructive programs to come out of the recent AME General Conference in Chicago is the new Health Commission of the church. Authored

DR. LEONDIAS BERRY, Director, Chicago

by Dr. Leonidas Berry of Chicago, it had its origin in a bill introduced at the 33rd General Conference in 1948.

As it has been perfected now, the aims of the new commission will be:

1. Coordination of all of the health activities of the church.

2. Setting up of a two-point program which will include:

a. Establishment of health service guilds throughout the connection in individual churches.

b. Establishment of a health resort and sanitarium for tired and disabled church people. The resort will also serve as the site of chatauquas and youth encampments, and bible schools. The resort program will not be launched until after the establishment of the guilds.

Many churches now have medical clinics, infant welfare centers mental hygiene clinics; and in Kansas City the Douglass hospital is supported and operated by a group of local AME churches, under the leadership of Bishop D. Ormonde Walker.

Dr. Berry's bill would consolidate all of these projects with public health and Red Cross programs which are also available to the community. Emphasis is to be placed on the dissemination of health information in which people will be taught healthful living courses, first aid instructions, and mental health. Included also and built around already existing programs will be civilian defense instructions in atomic warfare.

The guild will produce health pageants; give bazaars for benefits; provide for lectures and movies and exhibits on health.

In an interview at the Coliseum, Dr. Berry said that he considered the adoption of the program a most important step forward in the life of the church. He said that because the AME church exerts a tremendous influence on the lives of nearly one and a half-million persons; it is important for the church not only to prolong life, but to protect the lives of its constituents by teaching them more healthful living.

Dr. Berry also pointed out that if properly implemented will help greatly to increase the life span of Negroes which is far below that of the white population.

The chairman of the new commission is Bishop William Robert Wilkes of the 12th Epsicopal district. Dr. Leonidas Berry is the medical director and Mrs. Geraldine Haynes of Chicago is the secretary.

The rest of the commission is made up of two delegates from each of the 17 Episcopal districts of the church. Present at the first meeting in Chicago were Drs. S. L. Chamberlain and G. L. Hightower, physicians from Atlanta, Ga.; Prof. H. C. Perrin Shaw U. Raleigh, N. C.; J. L. Leach, M. D. Flint, Mich.; John Shanks, Trenton, N. J.; Miss V. Weddington, R. N., Los Angeles; Miss Callie Chapman, R. N., Lookout Mountain, Tenn.; Mrs. Louise Gow, Capetown, South Africa; and E. M. Blocker, Miami, Fla.

AMEs Vote To Merge Colleges

The closing session of the 34th Quadrennial General Conference of the AME Church unonimously posed a resolution calling for the merger of church schools provided the institutions have not obtained accreditation by 1955.

Submitted by John H. Clayborn, bishop of the 13th district, the resolution was not as drastic as some expected but it probably will produce mixed reaction throughout the church.

While the resolution does not call for the immediate closing of the colleges many delegates to the conference were of the opinion that many of the schools were doomed because they could not hope for accreditation.

The institutions which probably will remain as liberal arts colleges are: Wilberforce university, Wilberforce, O.; Allen University, Columbia, S. C.; Morris Brown college, Atlanta, Ga. and Paul Quinn college, Waco, Texas.

The doubtful ones are: Edward Waters college, Jacksonville, Fla.; Kittrell college, Kittrell, N. C. Shorter college, Little Rock, Ark.; Daniel Payne college, Birmingham, Ala.; and Campbell college, Jackson, Miss.

BISHOP FREDERICK D. JORDAN

The recent visit of Dr. Frederick D. Jordan to Atlanta, the city of his birth, after having been named one of the bishops of the AME Church at its last session in Chicago, created unusual interest.

Bishop Jordan's career and rise have been unique and of interest to Georgians because his maternal grandfather, the late Rev. Lowry Thomas was one of the founders of Big Bethel Church on Auburn. His paternal grandfather, the late Rev. Giles D. Jordan was a rural Georgia circuit rider of another era. He was one of the horse back riders who established bush arbors and log churches in the rurals.

His father, the late D. J. Jordan taught at both Morris Brown College and Gray Street Public schools.

The son, having been elected to the bishopric in the AME Church, goes to take up the work in South Africa with headquarters at Johannesburg.

Bishop Jordan is one of the scholars to go to the African field. He is in addition to being one of the trongest pastors in the connection, a former president of Western University.

His seasoned experience gained in pastorates in Chicago and Los Angeles, coupled with his ripe scholarship should render him one of the foremost contributions of his great church.

We congratulate him and wish for him a prolific field of venture in his South African endeavor.

AME Bishops In Connectional Council Meeting In Charleston

By International News Service

CHARLESTON, S. C.—Eighteen bishops, including three from abroad, were among 2,000 clergymen and laymen attending a three-day meeting on the African-Methodist-Episcopal Church here.

John A. Gregg, Jacksonville, bishop of Florida and president of the Council, is presiding.

At the Connectional Council meeting legislation for recommendation to the general convention in Chicago in May is being discussed.

Dr. E. J. Odom, Philadelphia, gave the morning address Wednesday at the closed meeting. A formal welcome to Charleston was extended to the churchmen Wednesday night by Mayor William G. Morrison at a session at the Emanuel Church.

Today's program includes a Bishop's Council worship service and a banquet at which the Allen University band and the Album of Faith Singers will present music. A musical festival and missionary evangelism program is scheduled for Friday.

Dr. Francis Gof, Capetown, South Africa, one of the foreign leaders attending the session, is scheduled to address the assemblage.

Bishops attending are W. A. Fountain, of Alabama; R. C. Ransom Historian, J. A. Gregg, Florida; S. L. Green, Georgia; M. H. Davis, Mississippi and Louisiana; N. W. Williams retired of St. Louis, Missouri; W. R. Wilkes, Arkansas; D. W. Nichols, New York and New England; F. M. Reid, South Carolina, host bishop; A. J. Allen of Ohio and West Virginia; G. W. Barber of Illinois and Michigan; J. H. Clayborn, Kentucky and Tennessee; L. H. Hemmingway, Maryland and the District of Columbia; O. O. Walker, California and Missouri; J. Gomez, Texas; I. H. Bonner, South Africa, R. R. Wright, Cuba and West Indies, and C. A. Gibbs of West Africa.

Racketeering In The Church?

By C. A. FRANKLIN
Editor of The Call

A pitiful situation now exists in the A. M. E. church. Many A. M. E. churchmen are acquainted with it, while many others are not. One of the older elders in the A. M. E. church, one who has served the church for 53 years is being crucified. I feel that he is being unjustly treated. Because I feel so, I am going to let this elder tell my readers in his own words just how he has been treated by his fellow churchmen.

For the next few weeks we will quote from a letter which Bishop R. R. Wright, Jr., now stationed in the Islands of the Caribbean sea and in South America, wrote to his colleagues in the A. M. E. Bishops' council at Christmas time.

Bishop Wright wrote:

"My Dear Colleagues:

"I am writing this on Christmas day. I hope each of you with your wife and families are having a happy Christmas. I assure you that this is a most unhappy Christmas for me and mine. We are in exile. How strange I have not been in an A. M. E. pulpit in nearly three months!

"It is whispered that certain persons in their ambition to dominate the church would destroy me without any regard to justice; and want to use the Bishops' council to set the stage by some technicality to 'kill' me.

"What have I done to be so treated?

"If I have done any injury to you or any other biship, I will make amends. I have always obeyed the Bishops' council. After you moved me from Georgia, I made no protest; even though I believed I was wronged. I testified in court, under oath, that I went to Arkansas willingly.

"The thing that grieves me most is that there are those who want to find some technicality by which to destroy me. And why? It is said that there are those who have encouraged a certain group to try to destroy me with the promise that if they do this, there will be room for another bishop.

"I put it mildly when I say I am deeply grieved. How would you feel? When I remember that I have served the church 53 years, it is indeed sad that at this age I should have to face this type of conspiracy. I am one of the older elders in the entire A.M.E. church. I examined Bishop W. A. Fountain, Sr., now our senior, in 1902 at Morris Brown for his B A degree. I examined Bishop Robert A. Grant for admission, Bishop H. Y. Tookes in conference studies. I was an ordained deacon before at least one bishop was born and a local preacher before two other bishop were born."

(Next week, Bishop Wright will tell how he took over the A. M. E. Book concern when it was in bankruptcy and made it a paying concern. This was the only time the Book concern was out of debt in a hundred years.)

Racketeering In The Church?

By C. A. FRANKLIN
Editor of The Call

We continue this week quoting from a letter which Bishop R. R. Wright wrote to his fellow bishops last Christmas. In this episode, Bishop Wright tells how he took over the A.M.E. Book Concern when it was bankrupt and made it a paying proposition.

Says Bishop Wright:

"When the Book Concern was bankrupt and the Christian Recorder had ceased publication for three months in 1909, 42 years ago and nobody wanted the jobs, I took them, doing two men's work for $10 per week until both business managers, J. H. Collett and Editor H. T. Johnson died.

"When the creditors threatened to close the Book Concern in 1916, I took it and paid it completely out of debt and turned over more than $20,000 clear assets, with not a single liability to Dr. Baxter, my successor. This was the only time the Book Concern was ever out of debt in a hundred years. At the General conference, I was awarded a gold medal. At the same time, I edited the Christian Recorder and brought over 12,000 subscribers to the General conference. At no General conference since then has it had half that number of subscribers.

"In 1932, because of the sad condition at Wilberforce university, I was drafted as its president by Bishop Ransome and the trustee board and put the university on a sound financial basis.

"I have written books, pamphlets, articles, editorials, publicizing and defending the A.M.E. church for 40 years. Wherever I have gone I have tried to uphold the dignity and good name of the church in America, Canada, Europe and Africa. I have represented it in four Ecumenical conferences and on dozens of committees and commissions. I have given 53 years of my life for it.

"I do not write this for vain glory. I feel very humble because of the opportunities given me. I have done nothing more than I should and far less than I have desired. I only write to prove to you my devotion and to give you a reason why I want to continue to do my best and do not want to be "framed" as they say in the street. And I write you because you are my colleagues, and I have a right to expect your sympathy and support. Why, I ask, should I at this time of life be besmirched, denied trial and hunted like a partridge and kept in suspense like a criminal? Had I committed murder by this time I would have been tried, convicted or cleared.

"I do not ask for more consideration than you have given and now give to others of my colleagues for graver things than I am even accused of."

(Next week, Bishop Wright will discuss the charges placed against him.)

Racketeering In The Church?

By C. A. FRANKLIN
Editor of The Call

Measures as well as men are coming up for consideration at the next general conference of the A. M. E. church. This will be the second time for that to happen. In 1948, one of the candidates for bishop staked his hope of winning on a platform the main plank of which was a just code for the trial of the offenders against church law. He was elected and since then, the just code has been heard of no more. Bishops have continued the old practice of railroading out of service whomsoever they did not like. Later on in this series, I will tell you what happened to the code. A code was adopted! Then aborted! Even the bishop who helped at its birth has not let out the slightest squeak for justice.

All is not lost, however, that is the conclusion I reached from what laymen are saying to me. They refuse to sit silent while bishops do a Hitler. They don't see eye to eye with men who are judge and jury, witness and prosecutor. The scriptures say, "Where the spirit of the Lord is, there is freedom." Stated differently, "There is not freedom where the spirit of the Lord is not." In other words, we have a moral issue which clamors for attention. The bishops who have bought costly properties though their salaries have been $6,000 a year—and $2,500 a year for expenses—must be magicians, but it will take more than magic to convince the rank and file of African Methodism that it is a capital offence for a preacher to see a matter differently from his bishop.

I am going to speak plainly. The 1952 general conference is the place of "no return" for the A. M. E.'s. Let me explain what I mean. On our recent trip to Hawaii, Mrs. Franklin and I came back to the mainland by plane. On a flight of 2,100 miles nonstop, obviously there is no setting down on the ocean if anything went wrong. "No return" is the place half way out from which it is as easy to go on as to turn back.

The A. M. E.'s have reached the spot of "no return." They must clean up or perish. Young people desirous of doing church work will never consent to being bull-dozed by autocrats. The Bishops' council and its mismanagement of money is less to aspiring youth than opportunity and fair play. When Bishop Green lifted a competent minister from an Atlanta church, he could justify the act only if he had a replacement just as good. He did not have. There will not be competent replacements until there is assurance that the house of God has been cleaned of its money changers.

The opportunity to serve is the greatest incentive for men and women to devote their lives to the church. The A. M. E.'s can go on with their theological departments but they will not produce until favorable conditions throughout the church inspire them. In the A. M. E. church as in all life, growth is the price of existence. The rich man who filled his barns only to die that night warns against putting reliance in money.

Already A. M. E. membership shows the effects of the kind of management the church has been given. Pastors are required to bring in dollar money beyond what the membership is. The rolls are not cleaned of the dead wood. Politicians are accused of keeping the dead on the poll books; anything for a vote. A church should be ashamed to pattern after them.

Between the indignation of the laymen at being tricked out of a just code of law and the refusal of young men to enter a ministry where he leaves his manhood behind, I look for the 1952 general conference to be a hot one. No matter how much money goes into the pools which finance candidacies, the dire need for measures is going to be voiced by some men who will not be coerced or bribed into silence.

Judge Rules Against Bishop D. W. Nichols

BRIDGEPORT, Conn. — Judge Samuel Mellitz of the Bridgeport superior court handed down a decision here last week which, if it stands up in higher courts, will upset the entire system upon which the Methodist church is based—the rotation of ministers.

The judge ruled that members of the Bethel A.M.E. church could keep the pastor which they wanted instead of accepting the minister sent to them by Bishop D. Ward Nichols.

The dispute between the bishop and the Bethel congregation began last November when Bishop Nichols sent the Rev. Julian J. Jenkins there to succeed the Rev. John G. Drake.

The members of the 117-year-old church wanted to keep the Rev. Mr. Drake and took the issue to court.

The judge ruled in favor of the members, saying that while the first Episcopal district, over which Bishop Nichols presides, has jurisdiction over spiritual matters at local churches, the national church has no control over its temporal affairs.

Judge Mellitz said in his decision that counsel for the A. M E. church had shown no evidence that Bethel had given up its autonomy or transferred its physical assets to the national church and that, therefore, the local church could make its choice of ministers.

Bishop Nichols has instructed his attorney, Arthur Klein of New Haven, Conn.:, to appeal the decision to a higher court.

"We will take the case to the highest court," Bishop Nichols said, "for if such a ruling is allowed to stand no A.M.E. church. Methodist church or any church with an episcopal form of government will be able to function as it has in the past." The Bethel congregation consists of about 100 members.

A.M.E.'s To Charleston To Map Confab Plans

Bishops' Council To Charleston Next Week; Expect 2,000

CHARLESTON, S. C. — The Council of Bishops of the African Methodist Episcopal church and the Connectional Council that will meet February 20-22 at Emanuel church and the Reid House of Christian Service, promises to be the most eventful and history-making in many years, according to Bishop Frank Madison Reid, who will be host to the 2,000 church leaders expected.

Commissions will meet to draft important recommendations for legislation that will meet the demands of one million and a quarter members in the nation, Africa, the West Indies and South America. Recommendations drafted in Charleston will be considered at the General Conference, which meets in May 1952, at Chicago.

Candidates for the bishopric, among whom are three or four from South Carolina, will be presented during the epochal sessions of the two Councils. Many controversial issues of the general church will be considered.

The Health Commission, headed by Dr. Leonidas Berry, Chicago, is seeking to have legislation which will make the church more concerned about the health of the members and the Negro race.

The Commission on Religious Education, led by Drs. S. S. Morris, C. W. Abbington and E. A. Selby, all of Naashville, have planned to introduce for consideration the centralization of the production of all literature of the church in the city of Nashville, Tenn.

Dr. Rembert Stokes, youthful leader of Paine Theological Seminary, has summoned all of the graduates of this noted seminary to a dinner session so as to champion the cause of the trained ministry equaled to the needs of a war-torn world.

Major controversial issues expected to be considered are:

1. Whether the retirement age for bishops will be rescinded or whether this law will be carried out according to the action of the previous General Conference.
2. The eight year limit for pastors which law has been in effect for the past four years.
3. Whether the church will retain her "Dollar Money" system and her general days, such as Easter and Educational Days, or whether the church will allow some bishops and conferences to set up budgets and per capita taxations unauthorized by the general church.

According to a statement by Bishop Reid, "It is believed by many that if there is enough sentiment to rescind the retirement legislation by two-thirds vote of the next general conference, the church will have no need to elect any bishops in May 1952. According to growing sentiment among those who are coming to Charleston, some claim that the church will need to elect four or five bishops, one of whom will be a native of the South African area, which boasts a membership of more than 100,000 South Africans.

South Carolina, the host of the far-reaching council meetings, will present three or four strong men for the bishopric and makes great claims for at least two of them, namely, Dr. S. R. Higgins, president of Allen university, who was standard bearer of the state four years ago, and the distinguished and well-known Secretary of Education of the AME church, Dr. E. A. Adams.

Other candidates ranking high among those being considered are the names of the Revs. Drs. Fred Jordan, Los Angeles; M. E. Jackson, Philadelphia; Wallace Wright, Dayton, Ohio; O. Sherman and G. W. Blakeley, both of Little Rock; H. T. Prim, New Orleans; E. L. Hickman, Louisville; A. Wayman Ward, Chicago; Harrison Bryant and I. Dewey Robinson, both of Baltimore; W. F. Ball, Miami and general officers and editors, E. C. Hatcher, Nashville, editor of the Southern Christian Recorder and Fred Hughes, St. Louis, editor of the Western Recorder and acting editor of the Christian Recorder.

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Racketeering In The Church?

By C. A. FRANKLIN
Editor of The Call

An idle brain is the devil's workshop. In keeping with this thought, violators of the law are put to work in corrective institutions. I suggest the same policy be used to restore the AME church to usefulness.

A short five months from now, the AME General Conference will assemble in Chicago. A report of the four years past is bound to include the troubles that it has had, including the cases in civil courts growing out of internal strife. Because punishment is the usual medication for offense, some in that conference will propose it.

Those persons need only read the record of the 1948 general conference proceedings to see that that fails. Men have to be put to work rather than put in chains to get good results.

I have the highest authority for suggesting that this matter be treated constructively, namely, Jesus. The Saviour sent the 71 out to preach and heal. After His resurrection, He again stressed service to mankind by impressing on Peter the duty to "feed my sheep." Sin carries within itself its own penalty. You and I know that from our own experiences. Jesus could have told Peter what would happen if he didn't do his duty. Instead, he drove home his instructions triple plated.

The General Conference might say to the bishops that they should do no wrong. But what's the use! They know already that every dollar they get above $8,500 a year is taken improperly. They know already that the church is democratic in its set-up and that they have no authority nor right to direct the voting for those who will compose the General Conference. Both these wrongs have been committed. I urge that the General Conference look ahead, not back, and legislate a program of work. Let the thief keep the loot, but let's see that work is started. That's the cure for thievery.

To do otherwise, that is to punish the wrong done, would call for trial and punishment by a body largely hand-picked by the bishops. What more could a person on trial ask than his own jury?

I have another reason for asking constructive action, besides the fact that any trial under present conditions would be a whitewash: No man is all bad. Let's gather up the fragments of what was once a mighty organization and rededicate them. Let's try love and cooperative effort instead of recimination and personalties. With the one, they might get somewhere, with the other there is no hope. Name calling never cured anything.

In my next installment, I will give an added reason why trial and punishment ought not to be used as a corrective of conditions in the AME church.

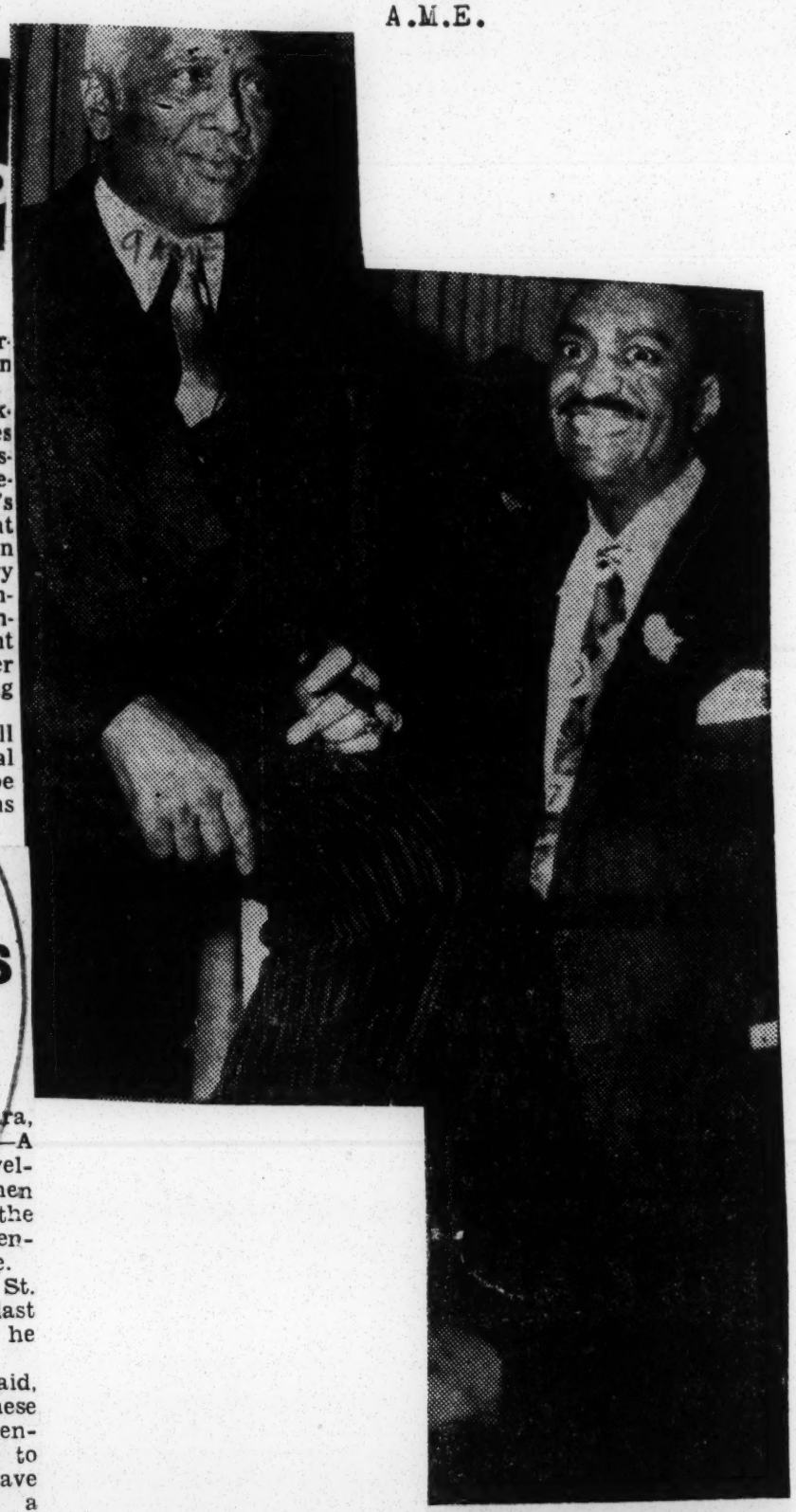
Bishop Wright Lauds Members Of Conference

GEORGETOWN, Demarara, British Guniana, S. A.—(ANP)—A capacity crowd turned out to welcome Bishop R. R. Wright when the newly appointed bishop of the South American conference opened his annual conference here.

Bishop Wright preached in St. Peters AME Church here last week and lauded the reception he received.

"My only regret is," he said, "that I did not come to these beautiful islands from the General Conference. Your response to the simple gospel is such as I have seldom witnessed since I was a boy."

Bishop Wright is holding conferences in British possessions, in South America, Trinidad, Barbados and Jamaica.



BOOSTED BY ALPHAS—Rev. A. Wayman Ward (left) of Chicago, who received unanimous endorsement of the Alpha Phi Alpha fraternity for episcopric in the AME church during recent Alpha convention in California. Maceo Hill (right) of Columbus, Ohio, demonstrates the endorsement by placing Dr. Ward on a ladder.

At Charleston, S. C., Feb. 20-22

2,000 AMEs to Attend Bishops, Connectional Meet

Courier P. 13 Sat. 1-26-52

CHARLESTON, S. C.—Two thousand African Methodist Episcopal Church leaders will attend the Bishops' Council and the Connectional meetings in South Carolina next month, according to a preliminary announcement made by Bishop Frank Madison Reid.

The important sessions of both councils will be guests of the South Carolina AME Church at Emanuel Church, Charleston, Dr. Frank R. Veal, host pastor, Feb. 20-22.

EIGHTEEN BISHOPS

Eighteen Bishops from all sections of the nation, South and West Africa, South America and the islands of the sea, compose the Bishops Council. Bishop John A. Gregg of Florida is president of the council and Bishop Sherman L. Green is secretary.

General officers, ministers and laymen concerned with discussions on proposed legislation and matters of well-being and welfare of the denomination compose the Connectional Council. Dr. Archibald J. Carey, pastor of historic Quinn Chapel, Chicago, is president of the Connectional Council.

The eighteen Bishops and the host of church leaders will represent 1,060,000 members in the U.S.A. and islands of the sea. An additional 100,000 members will be represented by the Rt. Rev. I. H. Bonner, Cape Town, South Africa, who reports to the council for the first time in four years, and the Rt. Rev. C. A. Gibbs, Monrovia, Liberia, who reports for the first time in two years. The sessions of the two councils were held at Columbia, S. C., in 1947.

REPORTS IMPORTANT

Reports made by departmental heads and general officers to the Council of Bishops, will play a great part in the framing of the Bishops' episcopal message and recommendations to be presented to the AME General Conference at Chicago in May, 1952, where all legislation governing the denomination and future activities of the church will be programmed.

Some of the highlights on the agenda of the coming meetings of the two councils include:

Council worship service, at which the Rt. Rev. Noah W. Williams of St. Louis will deliver the council sermon, Thursday morning, Feb. 21; a state-wide welcome program, Wednesday night, and the dramatization of "The Servant of the House" by a Charleston, S. C., cast, Thursday night at the County Hall auditorium.

Closed sessions of the Bishops Council will be held at the Reid House of Christian Service, the AME Center on St. Philip Street, which was recently built and equipped at a cost of $100.000.

Richard Allen Snatched From Knees During Prayer

World Sat 2-16-52 P.6

(From The Record Dispatch)

During the year 1793, Richard Allen, founder of the African Methodist Episcopal Church was pulled from his knees during an attitude of prayer and driven from the doors of a house of God in Philadelphia. With Allen went A. B. Salum Jones and William White, the physical and spiritual evictum of these men flared anew the flames of bitterness that was to separate men of color in the Christian church in America.

In search of independent avenues of self expression, Negroes in America set up the varied fraternal organizations, Prince Hall, the Masons, Peter Ogden, the Odd fellows, etc. But the church remained the primary avenue for expression. The Anglicans, Protestants, Episcopalians, Presbyterians, Quakers all frowned on the idea of Negro leaders in the church. It remained for the Baptists and Methodists to open the desired avenue for clergical expression. The simplicity of the services of these sects and the forceful appeal to the masses skyrocketed the growth of the bodies into nationally prominent organizations, embracing poor whites and Negroes. This was the period immediately following the American Revolution.

As the Whites prospered and became wealthy slave owners, they began to identify themselves less and less with the Negro cause, christians tho they were. There were those who desired the restriction of the Negro to only passive worship. Having enjoyed prestige and new found freedom in the church, the Negro leaders were loath to give up their freedom.

Open rebellions resulted — it can be called the Black American Reformation and it was led by Allen, Varick, Bush, Paul, and others.

Allen was converted in 1777 and he and his brother purchased themselves for $2,000. He came to Philadelphia in 1786 and labored and preached after his ouster from the mixed body became a fact. He purchased an old building in 1794 and duly dedicated it Bethel Church.

He organized a Sunday School and was ordained a Deacon by Bishop Asbury in 1799, later he became an Elder. He organized the A. M. E.'s in Baltimore, Wilmington, and other cities independent churches, their growth formed the neucleus to a National Body in a conference called in Philadelphia in 1816. Daniel Crocker became Bishop Elect, but in a matter of hours resigned in favor of Allen.

The conference grew and split forming the A. M. E. Zions, but the strong rock on which Richard Allen founded the organization Church stands. Last Sunday the heirs of Richard Allen celebrated the church's founding.

Church Maps Plans At S. C. Meet

By ETHEL L. PAYNE

CHARLESTON, S. C. — More than 150 candidates are aspiring for election to the bishopric of the AME church in May. It is predicted that five or six will be named.

Delegates to the Bishops Council of the church met here in closed sessions Feb. 20-22. The church's Laymen's and Connectional Councils met simultaneously.

Bishop S. L. Greene announced Friday that the council had taken definite steps towards "streamlining" the church. The committee to undertake this work is headed by Bishop Greene.

Proposed steps to be considered are merger of the schools of the church and consolidation of the connectional departments. The merger of newspapers and periodicals published by the body was considered.

Sat. 3-1-52

The committee will meet March 18 at the Manse hotel in Cincinnati where experts in various fields will be invited to testify before the committee. The work of the committee will be reported at a meeting of the council in Washington, D. C. at a date to be announced later.

General officers whose re-elections are predicted are Dr. J. S. Jackson, Washington D. C. financial secretary; L. L. Berry, New York, secretary of missions; E. A. Selby, Nashville, secretary-treasurer, Sunday School union; J. E. Beard, Nashville, pension department; P. W. Rogers, Washington, D. C., secretary-treasurer, Church Extension; S. S. Morris, Nashville, secretary treasurer Christian education; C. W. Abington, Dallas, editor-in-chief; P. C. Williams, Philadelphia, AME Book concern; George A. Singleton, Philadelphia, AME Review, and E. J. Odom, department of Evangelism.

A resolution commending former Judge Waites Waring of South Carolina for his courageous and forthright stand on the equalization of schools was adopted by the council and forwarded to Waring.

Bishop Greene announced that speakers invited to the General Conference in Chicago in May, include President Truman, Dr. Ralph Bunche, Sen. Everett Dirksen, Dr. Ralph Sockman, Walter P. Reuther, and Judge Waites Waring.

Bishop Greene said that the council had been confronted with the problem of the law retiring bishops at 75 years. The council however failed to decide upon recommendation for retirement. It did recommend the filling of one vacancy caused by the death of Bishop H. Y. Tookes.

In an address to the connectional council, Dr. Archibald Carey Jr. of Chicago, president, urged the installation of voting machines, and said that contact had been established already for their use. Carey proposed the setting up of a five-to-seven-man voting commission to be incharge of the balloting. The proposal was passed by the council.

A total of 1,048 delegates to the General Conference have been elected.

The Rev. Frank Veal, pastor of Emanuel AME church was host minister to the Council.

Bishop Frank Madison Reid of the seventh district was host for the occasion.

Mayor William G. Morris of Charleston welcomed the convocation to the city at Wednesday's evening session.

COUNCIL OF BISHOPS OF AME CHURCH in session at Reid House of Christian Service, Charleston, S. C. Left to right clockwise, D. Ormonde Walker, 5th District, Joseph Gomez, 10th District, L. H. Hemingway, 2nd, George W. Baber, 4th, in back of Bishop Baber, is Frank Madison Field, bishop of 7th District and host to the council meeting; John H. Clayborn, 13th; D. Ward Nichols, 1st; to the rear of Bishop Nichols is Bishop Reverdy C. Ransom, Church Historian; Sherman L. Greene, 6th, who is secretary to the council; John H. Gregg, 11th, president of the council; R. R. Wright, Jr., 16th; W. A. Fountain, 9th, A. J. Allen, 3rd, M. H. Davis, 8th, Robert R. Wilkes, 12th, Carey A. Gibbs, 14th, I. H. Bonner. 16th and 17th.

Bishop Wright Back to Islands

LITTLE ROCK, Ark. — Bishop and Mrs. R. R. Wright, Jr., and their daughter, Mrs. Alberta W. McClain, flew from Little Rock Monday, March 10, for the Virgin islands where the bishop goes to complete the A. M. E. church conferences of the West Indies.

He will hold conferences at Santiago, Cuba; St. Croix, Virgin Island; Port-au-Prince, Hayti; Cuidad, San Domingo, and Nassau. Bishop Wright will stop also at Jamaica where he held conference in February, and make a thorough inspection of the losses of the A. M. E. church in that island due to the devastating hurricane of last August when over 25 A. M. E. churches and parsonages were destroyed completely, and all the other A. M. E churches damaged, and over $200,000 losses suffered by A. M. E members.

On his return to America in April, he will report his findings to the A. M. E. Bishops' council

BISHOP JOHN A. GREGG center, president of the Bishops' Council of the AME church, chats with two of the chaplains of the denomination who attended the consecration services of the council at Emanuel AME church, Charleston, S. C., Feb. 21. Left is Capt. C. C. Blake, Texas, and to the right is Lt. Col. Douglas L. T. Robinson, chief chaplain at Kennedy Veteran's hospital, Memphis, Tenn.

The Impact of the Spirit of Allen

ALLEN — THE LAYMEN"

By Ira O. Guy

Occasion: Founder's Day at Bethel AME Church, Chicago; Rev. S. S. Morris, Bishop Baber, Episcopal and Ministerial Fathers, Christian Laymen and Friends:

For a background let me say, the beginning and development of all Protestant regions in England and Europe were by the colored race, according to American standards which classifies all people, from Walter White's white to ebony, as Negroes. This was true of John Wesley, a Celt (Negro), who founded the M. E. Church, at Bristol, England the population of which was overwhelming Celtic or Negro.

When John Wesley was requested to send a representative to organize the Methodist church in America, there was common knowledge, it was a Celtic (Negro) faith.

When Richard Allen withdrew ffrom St. George church, in protest against discrimination and segregation, the newly formed African Methodist Episcopal Church became the true American branch of the Wesleyan church, which condemned all forms of sin, discrimination and segregation.

When the A. M. E. Church began it's major expansion program in the southland, following Lincoln's Emancipation Proclamation, the economic status of our people was very low. Where today we get $1.50, $2.00, $3.00, $5.00 per hour, they got $1.50, $2.00, $3.00, $5.00 per week. Where we and all the rest of the Laymen will work and follow with the assurance that:

"The church that on Jesus
doth lean for repose
I will not, no will not desert
to its foes
That Church, though all hell
should endeavor to shake
I'll never, no never, no never
forsake."

work 40 hours per week and have two weeks vacation with pay, they worked from sun up to sundown, six days a week and some worked a half day Sunday.

As they were unlettered and few had business experience, the burden of the temporal as well as the spiritual duties of the church fell on the shoulders of the ministers. Those great messengers of God did a mighty fine job, for which we all are all grateful. Of course there were some mistakes, but, that is water over the dam.

In time, as the spheres of influence in the church enlarged and the educational and economic status of our people improved, the impact aroused the laity to a sense of their obligation and duty to offer some form of relief by taking part of our load the ministers were carrying.

The laymen realized the assumption of these duties should be by an intelligent christian approach. There must not be a collision such as the definition of "impact" suggests. Every act must be to build up and improve, none to divide or destroy.

The impact of Richard Allen awoke the laymen to the realization of their duty to organize and formulate plans and methods which would insure the harmonious interlocking or performance of their obligations, while at the same time respecting and submitting to the counsel and leadership of our Episcopal Fathers and Ministers.

When I attended Founders' Day at Rockerfeller Chapel, I felt I was welcome. Today at Bethel I feel welcome and perfectly at home. It was this impact of the spirit of Richard Allen, which kept the laymen of Bethel for 27 years, while they "wandered in the wilderness" as it were, through the depression, under the progressive and tenaciou leadership of Rev. A. Wayman Ward to build this modernistic church on Michigan Boulevard. It is this impact, which under the leadership of the incomparable radio pastor, Rev. C. Baker Pearle, is prompting the Laymen to finish the job.

This impact of Richard Allen is responsible for the discovery of great laymen like Herbert L. Dudley, William Entzminger, Albert Williams, C. N. Berry, W. Wilson, Dr. Joshua M. Brown, Fletcher Pegues, Thos. M. Smith, Jas. O. Solomon, M. T. Galloway, Jackson Roberts, J. Shorter, E. W. Robinson, Roosevelt Lampley, Herman D. Laffoon, C. I. Longmire, Mesdames Pearl Collins, Idell Henry, Naomi Phillips, Mrs. Herbert L. Dudley, Geraldine M. Haynes, Ella M. Horton, Lovetta Stewart, Corine Hawkins Johnson, Ida Anderson, Allie Wilson, Maud Thomas, Johnnie Gordon, LouElla King and many others, who are following **our great Bishop and helping** "Build with Baber."

With near a million laymembers, AME Laymen will help modernize and support all our church schools and publications, until they are equal to any.

Founded on the Rock of Jesus Christ near the time our nation was born, the A. M. E. Church will live as long as our nation.

Following the leadership of the Rt. Rev. George W. Baber, D. D., presiding bishop for the 4th Episcopal District and such gentlemen of the cloth as the Revs. A. Leon Bailey, S. S. Morris, R. N. Moore, Carlisle Stewart, C. E. Spivey, Granville W. Reed, Robert Thomas, J. D. Coston, H. E. Walden, J. L. Roberts, A. Wayman Ward, C. Baker Pearle, P. E. Lucas, J. C. Brewer, Archibald J. Carey, Hyman B. Mills, A. Lewis Williams, Frank Reid, Jr., Maurice Higginbotham.

Racketeering In The Church?

By C. A. FRANKLIN

Editor of The Call

Church Must Have Respect

No public service organization can exist without public respect. That the A. M. E. church is fast losing that respect is illustrated by another story we heard recently. According to the story, an A. M. E. bishop had his luggage stolen while travelling through Missouri. Sympathetic A. M. E. members in several churches in small towns chipped in their hard-earned dimes, quarters and dollars and raised a fund of $300 which was given to the bishop to help him replace his lost wardrobe.

A short while later, the bishop recovered his lost luggage and all of his clothing. But the people who came to his rescue in a time of need have not heard anything about the return of their $300.

While I was in California, Bishop I. H. Bonner came to Los Angeles. He is the man in charge of the South African work of the A. M. E. church. A member of the audience who heard him told me that the bishop said he had been given only $8,000 for the work in his area. A larger sum went to West Africa. But neither was comparable to the $68,000 which he said was sent to the West Indies and South America while Bishop W. R. Wilkes was in charge.

A little later, another report came to me which said that the A. M. E. churches in Jamaica which were destroyed by a hurricane a short while ago, had been given a total of $114—$114 out of $68,000. What generosity! Over and over again in recent years, I have heard that the books of the A. M. E. church are not open to inspection as is usual for public service organizations. Draw your own conclusions.

Principles, Not Personalities

In this series of articles about "Racketeering in the Church," except where names were necessary, I have discussed principles and not personalities. I am not anxious to pillory Bishop A nor President B. I am trying to reinstall service as the A. M. E. church's policy. It is not asking too much of that church's leaders that they take into confidence the members who supply the funds and furnish the numerical strength for their work.

The A. M. E. bishops must do good or find themselves in the position of the two pilgrims who applied to Heaven for admission with no marks to their credit. Peter and Gabriel received them sympathetically but, good works being a prerequisite to admission, they asked the pilgrims whether they could recall some good work they had done. Belatedly, one remembered having given a dime to a blind man and the other reported a dime given to a poor widow woman. Both of these were so obviously inadequate to justify their admission that Peter and Gabriel went into conference and came to a decision which was stated clearly and unmistakably. They gave the two their 20 cents back and told them to go to hell.

AMEs Gain Half Million In 24 Years

NEW YORK—According to reports issued by the National Council of the Churches of Christ in America, the membership rolls of the AME Church increased by 113.7 per cent in the twenty-four-year period between 1926 and 1950. This gain is one of the largest of any major church group in the world. There were 1,166,301 AME members in 1950, as compared with 545,814 in 1926.

Racketeering In The Church?

By C. A. FRANKLIN
Editor of The Call

Boss control of voters is not confined to ordinary politics. At least one instance of it is in the AME church, according to the statements of the minister in the story we told week before last. I quote from his letter, "Can a bishop pick out men and make out tickets and tell men if they don't vote these tickets I will leave you without work?"

Sounds impossible, doesn't it? But that's not all. The preacher continues: "Makes everyone sit on a bench in front of him, had one man to give all the preachers his tickets that he made and told them they had to vote them tickets."

I read in my Bible "Ye shall know the truth and the truth will make you free." Such an obvious enslavement as this described above could not possibly take place under the reign of truth. Error is triumphant in this case but I wonder what the bishop thinks when he sees himself in a looking glass? And what will he think when the conditions he helped create come home to him in the form of bad government and vicious neighbors?

There's an old saying, "It takes nine lies to prop up one." We have already had the Bishops' Council approving the mismanagement of money, though stealing is one of the sins condemned in the Ten Commandments. Now we have violation of the ballot through threats of dire punishment to rebels. Neither moral law nor civil law stands in the way of the bishops' mad drive for power.

Alas for the church! The saddest part of it all is that revolt against the bishops' tyranny will break out like an explosion and lots of good construction will go down with the bad. The AME member has no way of knowing which are sheep and which are goats and is therefore likely to say "A plague on both their houses." Russia and the fearful destruction it threatens shows the evil possibilities that come from people being Godless. The race cannot afford to cut loose the old moorings of religion. But it is likely to do just that when it loses respect for its religious leaders.

AME BISHOP'S COUNCIL HOLDS SPECIAL SESSION

CINCINNATI, Ohio. — Unsettled conditions in the affairs of the Twelfth Episcopal District, embracing Arkansas and Oklahoma, of the African Methodist Episcopal Church, which have persisted for several months received, at the hands of a Special Session of the Council of Bishops of the Church, convening in Brown Chapel Church, January 3, 1952, a most careful study and what was believed to be a sufficient adjustment for peace and harmony, pending final adjudication at the forthcoming General Conference, in Chicago, May 1952.

Among other features of the Special Council Session the following directives were voted: (1) That the President of the Council, be advised that owing to the brief space of time intervening before the Quadrennial General Conference in Chicago, May, 1952, that the entire controversy be referred accordingly -(2) That a transfer of the following bishops be ordered: Bishop R. R. Wright, Jr., to the 16th Episcopal District, embracing the West Indies and South America, and Bishop Wm. R. Wilkes to the 12th Episcopal District, embracing Arkansas and Oklahoma.

The sessions of the Council were presided over by Bishop Jon. A. Gregg, President, with Bishop S. L. Greene, Secretary, and the following participating: Bishops, W. A. Fountain, Sr., R. C. Ransom, R. R. Wright, D. Ward Nichols, Frank M. Reid, A. J. Allen, G. W. Baber, Jno. H. Clayborn, L. H. Hemmingway, D. O. Walker, I. H. Bonner, W. R. Wilkes, and by Proxy, Bishops, M. H. Davis, Noah W. Williams, Joseph Gomez and C. A. Gibbs.

Bishops Vote To Send Wright To S. America

CINCINNATI, Ohio. — At a special session of the Council of Bishops of the AME church held here on January 3, it was voted to transfer Bishop R. R. Wright to the 16th Episcopal district of the church which includes the West Indies and South America, it was learned this week.

The bishops voted at a meeting at the Brown Chapel AME church to transfer Bishop Wright out of the country and to bring Bishop William R. Wilkes to the 12th district which embraces Arkansas and Oklahoma over which Bishop Wright has been presiding.

Bishop John A. Gregg, president of the council, presided over the special session held here. Bishop S. L. Greene of Georgia served as secretary.

The transfer of Bishop Wright is a part of the two-year-old controversy which began when Bishop Wright criticized Dr. W. A. Fountain Jr.'s handling of funds of the Morris Brown college in Atlanta. Dr. Fountain, son of Bishop Fountain, was removed as president of the school and out of the controverssy which developed Bishop Wright was transferred to the Arkansas district.

In Little Rock, headquarters of the 12th district, Bishop Wright's troubles did not cease. A group of ministers and presiding elders filed charges against the bishop and the bishops' council ordered him not to preside over his conferences in Oklahoma and Arkansas and sent Bishop Wilkes into the 12th district to hold the conferences. Later the charges were dropped and Bishop Wright resumed his position as presiding bishop of the 12th district.

The latest action in voting to send Bishop Wright to South America was made reportedly "to insure peace and harmony in the AME church."

The AME general conference which meets in Chicago in May of this year is expected to take p the controversy. The bishops' council is scheduled to hold another meeting in Charleston, S. C., February 20-22.

Bishops participating in the Cincinnati meeting were: Bishops W. A. Fountain Sr., R. C. Ransom, R. R. Wright, D. Ward Nichols, Frank M. Reid, A. J. Allen, G. W. Baber, John H. Clayborn, L. H. Hemmingway, D. O. Walker, I. H. Bonner, W. R. Wilkes, and by proxy, Bishops M. H. Davis. Noah W. Williams, Joseph Gomez and C. A. Gibbs.

Say Move Will Keep Peace In AME Church

CINCINNATI, O. — (ANP) — Another angle developed recently in the Bishop R. R. Wright controversy of the African Methodist Episcopal church when a special session of the Council of Bishops voted to transfer Bishop Wright out of the country.

The Council of Bishops voted at a meeting to transfer Bishop Wright to the 16th district and to bring Bishop William R. Wilkes to the 12th district. The 16th district includes the West Indies and South America.

The controversy and its origin in Bishop Wright's criticism of Dr. W. A. Fountain Jr.'s handling of funds for Morris Brown college. Eventually Dr. Fountain, son of Bishop Fountain, was removed as president of the school, and Bishop Wright was transferred to the 12th district.

But it was not long before Wright began having trouble in the 12th district. The elders in the district tried to oust him from his bishopric because of their fears that he was attempting to place his son-in-law as president of Shorter college. They sued him, but the judge upheld Bishop Wright.

The latest action of the bishops in voting to send Bishop Wright to the West Indies and South America probably will not receive the approval of Wright, although it was made reportedly to insure peace and harmony in the AME church.

AME Bishops Council Holds 'Peace' Rarley

CINCINNATI — Unsettled conditions in the affairs of the AME Church's Twelfth Episcopal District, embracing Arkansas and Oklahoma, which have persisted for several months were considered at a special session of the Council of Bishops in Brown Chappel Church June 3.

A most careful study and what was believed to be a sufficient adjustment for peace and harmony were made, pending final adjudication at the forthcoming General Conference in Chicago in May.

Among other features of the specal council session, the following directives were voted:

Two Bishops Transferred

(1) That the president of the council be advised that owing to the brief space of time intervening before the Quadrennial General Coference in Chicago in May, that the entire controversy be referred accordingly;

(2) That a transfer of the following bishops be ordered: Bishop R. R. Wright Jr., to the 16th Episcopal District, embracing the West Indies and South America, and Bihop William R. Wilkes to the 12th Episcopal District, embracing Arkansas and Oklahoma.

Rt. Rev. Gregg Presides

The sessions were presided over by Bishop John A. Gregg, president, with Bishop S. L. Greene, secetary, and the following participating:

Bishops, W. A. Fountain Sr., R. C. Ransom, R. R. Wright, D. Ward Nichols, Frank M. Reid, A. J. Allen, G. W. Baber, John H. Clayborn, L. H.. Hemmingway, D. O. Walker, I. H. Bonner, W. R. Wikes and (by proxy) M. Davis, Noah W. Williams, Joseph Gomez and C. A. Gibbs.

Bishop Wright transferred to West Indies–S. A. district

CINCINNATI — Current stormy petrel of the frequently beleaguered AME church, Bishop R. R. Wright has been transferred by vote of 14 of the 17 bishops of his church to preside over the West Indies—South America (16th) district of his church, Bishop W. R. Wilkes exchanging places with him.

Bishop Wright, an officer of the AME church for 40 years and always one of its favored sons, has been at odds with his church officials in a dispute over assignment of church monies in the 12th district which he previously presided over.

The charges that Bishop Wright's assignment of funds was not authorized by his financial committee resulted in his suspension by the President of the Bishops' Council, John I. Gregg.

Wright's refusal to submit to suspension on grounds that the charges had not been aired and proved was denied by a court order which held Gregg, as executive officer of the church governing body, in order.

Wright has further denied any foundation to the charges and declared them to be the result of a political conspiracy within his district.

Wright, 73, is also a financier as chief stockholder of the Citizens and Southern Bank and Trust Co. of Philadelphia, firm organized by his late father, an ex-slave who rose to become a major in the United States Army, an Army paymaster, and later a banker.

The bishop served as president of Wilberforce university from 1932 to 1936 and was elected to the bishopric in 1936. This is his second foreign assignment. He previously served in Africa, as well as Georgia, and was appointed to the 12th, which covers Oklahoma and Arkansas last year.

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UN Invited To Observe AME General Conference

NEW YORK — "World Brotherhood of Man" will be the theme of the 1952 General Conference of the African Methodist Episcopal Church, slated for Chicago, Ill., May 7-12 it was announced this week. The conference is the 34th Quadrennium of the AME body which was founded in 1787 by Richard Allen. "Man Our Brother" has been the slogan of the 1,500,000 member organization since its founding.

In announcing the theme of the conference, Bishop D. Ward Nichols, Chairman of the General Conference Commission, revealed that he was conferring with authorities of the United Nations and that the U. N. would be invited to participate by sending official representatives to act as observers.

THE FIFTEEN DAY sessions will be held in the Coliseum, famed Chicago sports palace. Over 25,000 are expected to pack the hugh arena. A forerunner of the General Conference which is held every four years, will be the annual meeting of the Bishops' Council to be held in Charleston, S. C., February 20 - 22. Bishop Frank Madison Reid who presides over the Seventh Episcopal District is host bishop.

With the agenda of the General Conference yet to be announced, interest in the meet is growing at a feverish pace. Several candidates for election to the three Episcopal vacanices have thrown their hats in the ring. Likewise there are fourteen general ofices to be filled by election or re-election.

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ALL VACANCIES ARE filled by ballots of the 1,050 officially accredited delegates. A sixty-eight member Episcopal Committee has also been selected as a "Super Jurisdictional' body which appoints and assigns bishops to Districts, hearing any charges and complaints through its judiciary committee. All proceedings are governed by the AME Book of Discipline adopted in 1948 and considered by many members of the legal profession to be a model of orking efficiency for a national religious body.

Four-Day Joint Session Held By AMEZ Groups

ST. LOUIS, Mo.—The Board of Bishops, Ministers' and Laymen's Association together with the executive board of the Women's Home and Foreign Mission Society met jointly here recently for four days at Metropolitan AMEZ Church. The Rev. W. A. Cooper was host pastor, and the Rt. Rev. W. C. Brown was host bishop.

Bishop R. L. Jones, 11th Episcopal district, retiring chairman of the Board of Bishops, delivered the opening message using as a subject "Arise, Let Us be Going." This message was a challenge calling attention particularly to the work needed in areas of home mission, church extension and education.

Bishop Jones was succeeded by Bishop Hampton T. Medford of Washington, D. C. Bishop Medford will preside over the various meetings of the Board of Bishops during the session of the General Conference which meets in Brooklyn, N. Y. May 7th.

THE EVENING sessions were open to the public and featured addresses by Dr. W. J. Trent, president of Livingstone College: Dr. J. W. Eihelberger of the Christian Education Department and Bishop W. J. Walls.

Bishop Walls, the senior bishop of the church, built his address around "Problems of the Middle East and South Africa. His recent travels in Europe, Palestine and Africa enabled him to drive home thoughts of telling interest. He emphatically stated that the darker races of the world must be given recognition in world affairs. He deplored the bombing of Harry T. Moore's home in Florida as not only un-Christian but uncivilized and called upon the members of the AME Zion Church to rally to the NAACP one hundred percent.

The Ministers' and Laymen's Association is headed by the progressive and dynamic pastor of John Wesley Church, Washington, D. C., the Rev. Stephen Gill Spottswood. This group went on record to give every possible assistance to interested agencies in bringing to trial those who were responsible for the bombing of Harry T. Moore's home in Florida.

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THE EXECUTIVE board of the Missionary Society was presided over by the newly elected president, Mrs. Rosa L. Weller, assisted by the vice presidnt, Mrs. Missouri A. Moore. All supervisors save Mrs. Mary J. Watson and Mrs. Ann Taylor were present.

The expansion program of the Christian education department of the AME Zion Church, headed by Dr. J. W. Eichelberger, was endorsed by the Board of Bishops. Dr. Eichelberger told of the work being done at Lomax-Hannon College, Greenville, Ala., and Clinton College, Rock Hill, S. C.

The president of Clinton College, **Mrs. Sallie V. Mooreland, spoke** of the opening of the J. W. Martin Gymnasium, stating that it is the best to be found in South Carolina.

Racketeering In The Church?

By C. A. FRANKLIN
Editor of The Call

The more I see of the business deals made for the church by AME bishops, the less respect I have for both their purposes and their performances. With my own eyes, I have seen the contract under which Morris Brown, the AME college in Atlanta, uses the land and buildings which used to house Atlanta university. This deal was made while Bishop W. A. Fountain was over the Georgia area and his son, William, was president of Morris Brown.

This Morris Brown deal is a great triumph, according to its sponsors. As I read the contract, it is a shameful abandonment of education and is a perfect come-on for racketeering. A U. S. Senator from South Carolina, "Pitch-Fork" Tillman, once said that educating a Negro was spoiling a field hand. No field hands will be spoiled under the terms of the contract that the Fountains made.

For one dollar and compliance with the terms of the contract, the AME's got use of the land. They did not get a "free simple" title. They agreed never to give education at the graduate level (excepting theology) and to limit it to the arts and sciences at the undergraduate level. This is the atomic age. New discoveries are being made, technological advances are being made. Any teacher worth his salt is ashamed to stop with teaching the ABC's of education. As a result, Morris Brown with a poor program will have a poorer faculty.

Down through the ages, the church was the protector and saviour of such culture as survived the dark ages. Out of that grew respect for the church. For that reason, this AME acceptance of a limited program of education is surprising. Naturally, we look for a reason.

Already there were two strikes on Morris Brown: one, the building of a stadium which has profited only the contractors, and the other, dormitories that did not fit their need and cost too much. Is it not possible that money will be again the prime objective? Make your own guess.

Men who make loose contracts are not to be trusted as leaders. Bishop Fountain was more careful when he bought properties for himself. However, the money in these deals is the smaller issue. You are shocked when you read that the AME bishops, assembled in solemn council, took such negative action that they seem to give their approval to mismanagement of church monies. However, money can be replaced but never the training which is lost when a school fails of its proper function.

The bishops have either agreed with what Bishop Fountain did or are such poor business men that they do not see what they are committed to. They have promised to conduct an institution for education. Compliance with that promise is not what they say but what other people say—such people as the civil courts. They will not be permitted to do as they please. The standards of education are too rigid for that. They must meet accreditation requirements. Accreditation authorities will not change their methods.

The AME schools have been characterized by strife. One side or the other is certain to embarrass the school either out of the desire to get better schooling given or to get hold of such a productive source of money. I do not know what you think, but as for me, I would be mighty careful in all business ventures which have any part of the investment provided by Uncle Sam. That old gentleman with the whiskers throws his money away like a drunken sailor generally, but occasionally some committee of Congress investigates. With its high officials acquiring property far beyond what their salaries would buy, the AME church would be much embarrassed by an investigation—and that's putting it mildly.

Racketeering In The Church?

By C. A. FRANKLIN
Editor of The Call

I had the best of reasons for suggesting that whatever action the AME General Conference takes about thievery should be directed at the future. The past is hopelessly bad.

The AME church has no Judicial Council at work although the 1948 General Conference voted to put one into effect. A prominent AME churchman places the blame for no code upon the bishops themselves. The Judicial Council was set up by the General Conference to hold church trials and to avoid having church problems taken to the civil courts for solution. But the bishops failed to do their part.

The Judicial Council as adopted by the 1948 conference provided that the bishops "shall nominate, by majority vote, not more than twice the number to be elected." The bishops did not do this and, therefore, the council is not in effect for the 1948-52 quadrennium.

How in the world could a conviction be secured when so many of the jurymen are selections of the bishops on trial? There has been stealing. Too many men nigh in the AME church have too much money. They could not possibly have saved it out of the salaries allotted.

Furthermore, some of the loot has been spent and cannot be recovered. Don't fool yourself. There will be no confessions of guilt. If charges are brought they will be fought bitterly. The General Conference will find itself unable to do anything else. The money cannot be recovered so let's do what is workable.

From time to time members of local AME churches complain to me that their pastor treats the church treasury as his own. Having had the big hand in selecting the trustees, I can see how that could happen. But such would not be even attempted if greedy pastors were not following in the footsteps of greedy bishops. Bad seed produces a bad crop. Rottenness at the top makes inevitable rottenness all the way down.

At that, the losses brought on by bad leadership are a pittance compared with the values squandered. Young people no longer turn to the church "festibule" for an evening's sociability: young men do not seek the ministry to satisfy their urge for leadership. Church activity no longer carries assurance of good morals on the part of those engaged.

The Bible says God was displeased when all of His old children strayed away and worshipped Baal. The Baal of that day was small potatoes compared to the Almighty Dollar of today. I get sick at the stomach at the bold assurance with which some churchmen confess their deviation from the straight and narrow path. They might at least have the decency to be ashamed.

I see that Bishop R. R. Wright has been sent by the bishops' council to a new field. Let me close with a prediction: the bishops will never rest easy until they get Wright out of his job. They will get it done one way or another. Then about whom can the laymen rally in their fight for a Christianity that means godliness and brotherhood?

The superintendent of schools was authorized to notify Mr. Beck he should take a leave of absence from his position until June 30, 1940, and that there would be no renewal of his contract after that date.

At the county court hearing, Presiding Judge George S. Montgomery of the three-man court charged that Mr. Beck had kept no records of purchases, had not weighed or counted purchases and had improperly fed his wards. The other two judges, Fred W. Klaber and F. L. Byam Jr., disagreed with Judge Montgomery and voted to retain Mr. Beck.

Mr. Beck said he resigned from the home in August, 1940, but his resignation was not forced nor requested. He said he had been given assurance by Judge Klaber that he "could remain on the job till hell froze over." He had submitted his resignation in February, 1940.

He said he resigned because he and his wife were "just tired, worn out and thought to take it easy." His wife died in 1950. Mr. Beck has since remarried.

Headed USO

After leaving the home, Mr. Beck said, he took out a real estate broker's license. In 1942, he was put in charge of what he described as one of the two largest USOs for colored soldiers in the country—the one at Fort Leonard Wood. He said it was rated among the upper 10 per cent in the country.

In 1947, he became administrator of Douglass hospital in Kansas City, Kas., and remained there until last year. He said he was able to lift the hospital to a higher rating than it had ever had before in addition to paying off its $26,000 indebtedness.

Mr. Beck has three daughters, two of them living here. They are Mrs. Marianna Sewell, who is on the Howard university faculty and the wife of Wilbur C. Sewell, a local attorney, and Miss Marjorie Beck, who both live at 744 Girard street northeast, and Mrs. Fern Webster, a kindergarten teacher in Kansas City.

Had High Rating

He said he developed the home until it had a national rating and the highest rating among children's institutions in the area.

But in January, 1940, members of the Women's Forward Kansas City Committee, after investigating the home, brought charges of poor administration. Hearings were held by both the Jackson County Court and the school board.

The school board resolved that "charges against Beck have been sufficiently sustained that in the judgement of the Board of Education his usefulness as principal there has been destroyed."

ACCOUNTING FOR $23,000 SOUGHT:

Bishop Permitted To Grill Ex-Treasurer On Receipts

By JAMES L. HICKS

NEW YORK — The Supreme Court has granted Bishop D. Ward Nichols and the New York Annual Conference of the AME Church permission to question the Rev. Norman T. Garrison, former treasurer of the conference, a

The interrogation had been requested concerning the collection and disbursement of $23,897.28 of church funds which he allegedly handled as treasurer between May, 1947, and June, 1948.

The court's decision was made known last Monday when Justice Benjamin F. Schreiber denied a motion by the Rev. Mr. Garrison's attorney which would have vacated a motion made by the conference that it be given permission to hold the pre-trial examination.

Examination Monday

Justice Schreiber denied the motion and set the examination for Feb. 25.

The pre-trial examination of the Rev. Mr. Garrison is the outgrowth of a suit filed against him Oct.22, 191 by the New York Annual conference.

In its suit, the conference charges that Rev. Garrison withheld $7,000 in funds belonging to the church out of a total of $23,897.28 which he was to account for as treasurer.

The suit, in which Bishop D. Ward Nichols signed an affadavit concerning the Rev. Mr. Garrison, alleges that on June 16, 1948, the Rev. Mr. Garrison submitted a treasurer's report to the conference which was rejected for "inaccuracies and improper reporting."

Ousted As Treasurer

It further alleges that at the time of the submission of the report, the Rev. Mr. Garrison had $23,897.28 of the conference funds and that he held up and refused to turn over $7,000 of this money to the conference. The papers charge that on that date he was then voted out as treasurer of the conference.

The suit asked recovery of the $7,000.

The Rev. Mr. Garrison answered the suit by denying all the charges except the statement that he did have monies belonging to the conference.

At the same time he filed a counter claim against the conference in which he charged that the conference owes him $1,131.35.

Says Monies Were Advanced

His claim stated that on April 20, 1948, at the request of conference officials he advanced the conference $617.77 of his own funds to to the AME General conference at finance the expenses of delegates Kansas City.

He asserted that he was given a promissory note for this money which was to be payable to him at Buffalo, N.Y., 30 days later. He charged that h prsented this note but that the money was not paid him.

He further charged that on April 20, 1948, the church stated that he owed it $1,654.68 and that on June 24 of that year he paid the church that amount. But, he further charged, he later learned that he had overpayed the church $1,013.58.

He said when the error was discovered h demanded return of the excess money which he had turned over and that the church gave him only $500 instead of $1,013.58, there by still owing him $513.58 of the over-paid funds.

This $513.58 plus the $617.77 which he advanced for the delegates expenses is still owed him, the Rev. Garrison charges and asked the court to award him payment of the total—$1,131.35.

Strict Accounting Asked

On Jan. 23 of this year the conference then asked the court for permission to examine the Rev. Mr. Garrison before trial.

It stated that it desired to ask Rev. Garrison about the $23,897.28 which he allegedly collected for the church, to ascertain from whom he collected the money the date on which he collected the money, and the disbursements he made from the money.

The motion to examine before trial was made by Richard E. Carey, attorney of 209 W. 125th St., for the church.

Alexander K. Perlman, 20 S. Broadway, attorney for the Rev. Mr. Garrison, moved to have the conference motion denied. Judge Schreiber, however, refused to deny the motion.

9 1952 AME

Rejected By Gomez, Graves Starts New Methodist Group

HOUSTON — Rev. L. C. Graves, smarting under what he felt was unjust treatment at the conference where assignments were made, in which he was reduced to a very small church after 37 years experience in the denominations led in the organization of the Independent African Methodist Episcopal church of Texas with offices i Houston. Thus has come into being a new Methodist organization with different aims from the African Methodist organizaion in some respects, but generally of the same aspects, but likely in the future to be a rival to the mother church in the state.

Among those who signed the charter, which has been granted by the Secretary of State, are Rev. L. C. Graves, Mrs. Genevieve Harris-Graves, Rev. M. Davis, Mrs. L. L. Davis, Mrs. Nanie Bell Aycox, Frank J. Robinson, John Davis Sr., Norvell Hayes, and Mrs. E. K. Langster, all of Houston.

The constitution follows the usual legal provisions for any chartered organization in the state, even providing for 50 years of existence. The by-laws provide for the election or appointment of a bishop and all the other officers necessary to run a general conference.

It is predicted that the board of directors in its first meeting will elect L. C. Graves as the first bishop of the new organization. A spokesman for the organization said that they already have seven churches, including the pastors and the total membership and equipment.

Bishop Gomez, when contacted long distance Monday, said he thought the new organization had only one church, and he could not see it living. Rev. L. C. Graves, the organizer said they started with seven churches and other churches are coming in.

Rev. Graves announced that he will hold his first meeting Sunday at Miles Chapel C.M.E. church, Waco and Lyons, Sunday, November 30, at 3:30 r

Split In Texas

Dissident Wing Name New Bishop

Dissatisfied With Gomez; Elect Rev. L. C. Graves Bishop

HOUSTON, Texas — (ANP) — Dissension within the A. M. E. church here broke wide open last week when some members of the church, dissatisfied with the administration of Bishop Joseph Gomez, organized an Indepent A. M. E. church and elected the Rev. L. C. Graves as bishop. The body received a charter from the state officially recognizing its right to operate in the Texas jurisdiction.

A 21-member board of directors named Rev. Graves as bishops of the church which has as one of its chartered members Mrs. Nanie Bell Aycox, former Paul Quinn college president.

He was presiding elder of the San Antonio district and was assigned to a church at Lockhart, by the bishop during the conference held in October at Rosenburg. Rev. Graves refused this assignment, and began the move to form what now is Our Independent AME Church.

In commenting on the new church, the leader of the dissident group compared himself to the founder of the AME Church, Ricard Allen. Among other things, he said:

"I am a rebel—Richard Allen was a rebel 160 years ago, today millions are glad that Allen lived and in years to come people also will be glad that Graves lived.

"Because I refused to get on my belly like a snake and apologize to Bishop Gomez, I was busted down, but I am clean as a hound's tooth."

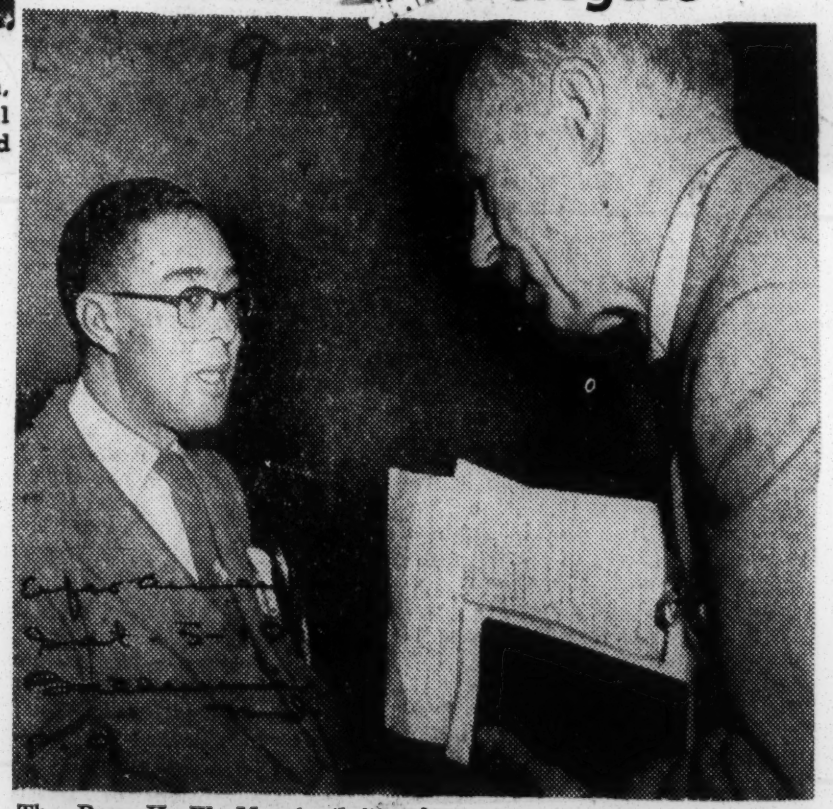
The factional bishop announced that the Rev. E. Davis, who supposedly gave Graves the ides for the independent movement, was to be appointed as a national evangelist, once the church machinery is set up.

MRS. A. BEATRICE WILLIAMS, Jacksonville, Fla.
ONE OF THE three women general officers of the AME church, Mrs. A. B. Williams also serves as secretary of the Connectional Missionary Society. Conference of the AME church will be held in Chicago, May 7 through 21.

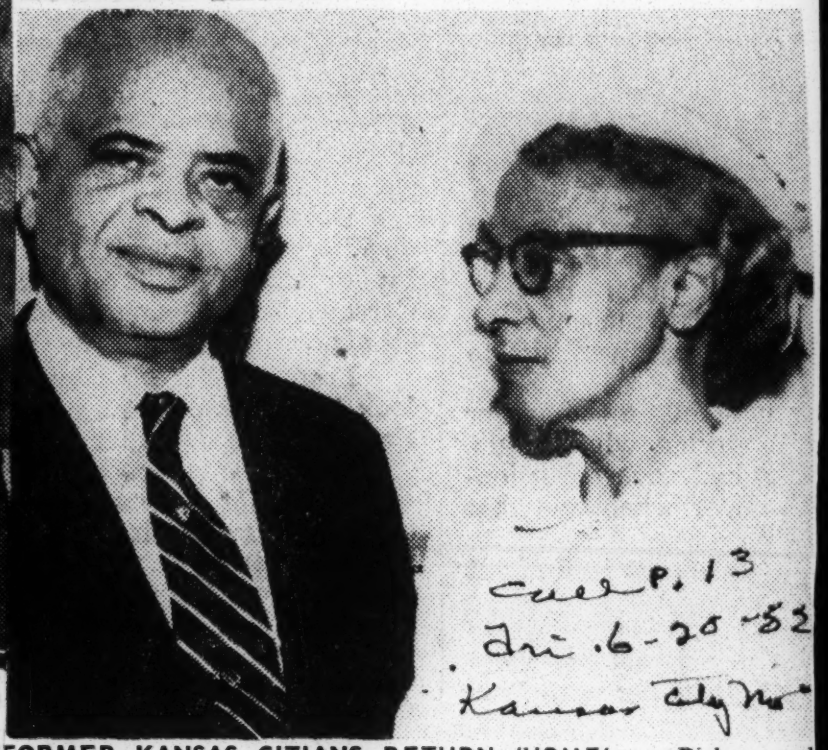
Liberians At Methodist Parley

James B. Dennis (left), assistant secretary of the treasury of the Republic of Liberia and the Rev. William N. Ross, superintendent of the Bgarnga District, Monrovia, seated at a session of the Methodist General Conference legislative body in San Francisco.

Greet A.M.E Delegate



The Rev. H. W. Murph (left), Los Angeles, is greeted by Harry Holmes, Hartford, Conn., at the Methodist General Conference in San Francisco, Dr. Murph was fraternal delegate from the AME Church. Dr. Holmes is chairman of the committee on fraternal delegates at the conference.



FORMER KANSAS CITIANS RETURN 'HOME'. — Bishop and Mrs. Joseph A. Gomez, now of Waco, Texas, were visitors in Kansas City, their former home, last week-end. Bishop Gomez spoke twice Sunday at the Allen Chapel A.M.E. church and Mrs. Gomez showed moving pictures of activities at Paul Quinn college in Waco and of the trip which she and the bishop made last summer to Europe. Bishop Gomez, pastor of Allen Chapel from 1928 to 1932, is now presiding bishop of the 10th Episcopal district of the A.M.E. church embracing the state of Texas. The Gomezes said that they liked Kansas City and would like to return here sometime to make their home.

African Methodist Churches Stress Educational Plans

The quadrennial sessions of both the African Methodist Episcopal and the African Methodist Zion denominations will take steps to increase the participation of their churches in the education of Negroes, leaders of the groups have announced.

The A. M. E. wing, older of the two, now in session at Chicago, has indicated it will seek to "completely revise the church's approach to its educational responsibilities" both here and in Africa, where the denomination supports appreciable activity. The keynote for the conference was delivered by Bishop D. Ward Nichols, presiding head of the denomination's first district which includes Philadelphia.

Bishop Nichols, whose diocese includes New York, New Jersey, eastern Pennsylvania, Delaware and Bermuda, told the 1080 delegates that the African Methodist "framework of operation" needs repair.

At Brooklyn, where the Zion church will end its sessions next week, Bishop C. C. Alleyne is expected to spearhead a program which also will include broader educational activities in the home mission field. A resident of Philadelphia and head of his church's work in this area, Bishop Alleyne also has been active in that denomination's educational work in Africa.

Merger Of Methodism Advocated

7,000 At Opening Of AME Quadrennial In Chicago, Ill.

CHICAGO — (NNPA) — Politics, ecclesiastical and secular, permeate the 34th quadrennial general conference of the African Methodist Episcopal Church which opened in the Coliseum here last Thursday.

A total of 150 ministers reported have announced their candidates for the five bishoprics which the general conference probably will elect, many of whom have set up campaign headquarters in the Coliseum.

THE EPISCOPAL Committee, of which the Rev. R. A. King of Jacksonville, Fla., is the chairman, will determine the number of bishops to be elected. The Episcopal Committee, the most powerful committee of the conference, consists of two delegates from each of the ninety annual (regional) conferences.

This committee is charged with the responsibility of passing upon the character of present bishops and determining how many of them shall be retired.

SECULAR POLITICS entered the conference with a demand for the defeat of all Democratic candidates for public office because of the party's failure to enact its civil rights program. Edgar C. Brown, Republican candidate opposing Representative William L. Dawson, Democrat, in the first congressional district of Illinois, made the demand last Friday.

Brown said his organization, the National Negro Council, supported the Democratic ticket four years ago because of the civil rights plank in its platform.

He credited Senator Robert A. Taft, Republican of Ohio, with leadership in the fight which resulted in turning back the late Senator Theodore G. Bilbo, Democrat, of Mississippi, when he presented his credentials for a seat in the 80th Congress in 1947. Brown said Senator Taft assumed the leadership of the fight in response to a petition signed by a million members of the AME and Baptist churches.

* * *

AN APPEAL TO the church to join with the National Association for the Advancement of Colored People to push the campaign for registration of colored citizens to qualify them for voting was made last Friday night by Walter White, executive secretary of the NAACP, in an address before the general conference.

Mr. White asserted that "if either political party should make the mistake of nominating a candidate who would not fully support civil rights, that party can kiss the Negro vote goodbye."

He predicted that within five years there will be no racial segregation in schools in the South.

* * *

UNITY OF ALL American Methodism was called for in the episcopal address delivered last Thursday by Bishop D. Ward Nichols of New York City. As an initial step toward unification he proposed a merger of the three large colored Methodist groups.

The episcopal address represents the collective thinking of the Bishops' Council and forms the basis for a large part of the agenda at subsequent sessions of the general conference.

* * *

THE ADDRESS was critical of American foreign policy with its attempt "to finance the world, feed the world, and preparing to fight the world."

"It seems a bit inconsistent that we would join the French in protecting her colonial empire, thus preventing indepedence of French colonies, while we profess a desire to free South Koreans from North Korean domination," the address declared.

The racial policy of the Union of South Africa also was attacked. "It is hard for Asian and African delegates (to the conference) to understand why America dodges this issue," the address stated. "The world will await anxiously the stand Mr. Acheson, Secretary of State, will take — knowing that he supported the French in keeping the Moroccan question from getting on the United Nations agenda."

THE MESSAGE expressed opposition to President Truman's proposal to send an ambassador to to Vatican as "a further contributing cause to a divided America."

A hindrance to unity of American Methodist, which would create a church with a 12,000,000 membership, was racial segregation in the 1939 unfication of the three principal Methodist bodies in the Methodist church, the address stated.

"In this organization the Negro Methodists were again 'sold down the river,' Negro conferences were organized and placed in a central jurisdiction, following the pattern of separation and segregation," the address asserted, adding:

"TO THE DISCREDIT and shame of Methodism, Negroes are segregated into this jurisdiction largely controlled and operated by Negroes. The final outcome of the central jurisdiction idea awaits to be seen."

The AME Church is the largest of the three colored Methodist groups. The other two are the AME Zion Church and the CME Church. The AME Zion has about 600,000 members, and the CME about 400,000. The Methodist Church since its unification has raised its membership to about 9,000,000.

THE EPISCOPAL address stated that "The machinery of Christianity would be strengthened if these large Negro bodies, along with our fellow churchmen of the Methodist Church, would unite into one mighty army."

It added that the AME Church stands ready to join the formation of a unified Methodist church but "the last vestige of separation, segregation, discrimination, and inequality must be removed."

The opening services of the general conference were attended by at least 7,000 persons in the Coliseum last Wednesday.

Bishop Frank M. Reid, preacher of the occasion, spoke on the indispensability of Christ, applying the theme to church, nation, and personal life.

BISHOP REID denounced racial discrimination as a violation of the spirit of Christ, and said semi-integration did not conform to Christian beliefs. He explained that semi-integration is practiced in certain southern states to reduce the colored school enrollments and still comply with the law by admitting a few colored students while excluding the majority.

Court Rules Church Should Solve Own Internal Dispute

NEW YORK—Bishop D. Ward Nichols, presiding over the first episcopal district, last week came out on top of the now famous case of Mattie Jackson vs. the New Jersey annual conference.

Judge Donald H. McLean of the Superior court of New Jersey ruled that aggrieved members of the AME Church have within the Discipline of the church and the Bishop's Council means whereby allegations concerning violations of the Discipline may be heard and determined.

Judge McLean pointed out that church disputes as such were of direct concern to the internal affairs of an organization and that subordinate bodies should act within the scope of the written law of the organization.

AME Editor To Deliver Founder's Address

NEW YORK — George A Singleton, editor of the African Methodist Episcopal Church Review, will deliver the Founder's Day Address of the Rockefeller Chapel at the University of Chicago on February 10.

A former editor of the Christian Reporter and past president of the Des Moines chapter of the NAACP, he has recently written a book, THE ROMANCE OF AFRICAN METHODISM, which Exposition Press of New York is publishing in early April.

It is the full story of the African Methodist Church in America. It shows how deeply it is rooted in the soil of Wesleyan Methodism, and discloses how many hitherto unknown non-Negroes were of great help in organizing the original A. M. E. Church, and revealing the heroes of the cause who braved perils and dangers in planting the church in former slave territory and in the West. Dr. Singleton also shows its significance in the protest against slavery and brings the story up to date.

African Goodwill Ambassador Arriyes

NEW YORK — Mrs. Nellie Hodge, holder of the distinguished Liberian Medal of Honor, "The Order of African Redemption" and President of the "Liberian Women's Progressive Association, Inc.," arrived in the United States on the Elder Domster Line last week. Her mission, after a period of 21 years, is to attend the general conference of the African Methodist Church, scheduled to convene shortly in Chicago, Illinois.

The outstanding patriot, Missionary and Goodwill Ambassador, along with six other delegates from the West African Republic, will attend the church Conference.

10 Bishops Among 2,000 Attending Observance

PHILADELPHIA, Pa—(A N P)—Some 10 AME bishops were among more than 2,000 persons who attended the two day session of the 136th observanc eof the founding of the AME church by Richard Allen.

Bishop D. Ward Nichols, presiding bishop of the first episcopal district, was host to the observance which was held in Mt. Pisgah AME church here.

Besides the bishops, eight general officers shared the speakers' patform with the principal speaker, John Davis Lodge, governor of Connecticut.

Speaking on the "Importance of Spiritual Values and the Welfare of America," Gov. Lodge traced ner, other bishops who attended the events in the life of Richard Allen and pointed out that he lived in the same period in which many of the founders of America lived.

Bishop I. H. Bonner, prelate of the 17th episcopal district who returned last month from South Africa, said that the AME church now had a South African membership of more than 100,000. This represented an increase of 25 per cent, he added.

Bishop Bonner further said that natives of South Africa were leaving the Dutch Reformed church in large numbers in protest against conditions under the present government.

Besides Bishop Nichols and Bon-Founder's Day ceremonies were: J. H. Clayborn, G. W. Baber, W. R. Wilkes, L. H. Hemmingway, A. J. Allen, F. M. Reid, C. A. Gibbs and Joseph Gomez.

Racketeering In The Church?

By C. A. FRANKLIN
Editor of The Call

I promised to offer workable suggestions which, if adopted by African Methodists, will put their church again to serving humanity and bring to an end this era of Episcopal high-handedness. Having said that the church could be saved easiest by work done rather than through penalties for neglect of duty, I discover there is a hurdle to be jumped before that can be done.

At present, the bishops are acting as though they are the church. Admittedly they are the bishops. Before any correction of present weaknesses can be brought about, the supreme authority must be established. I think it is and ought to be in the general conference. It elects the bishops and no one challenges its right to be their creator. It is their frantic effort to cover up shortcomings which has caused their claim to supreme authority to be made. As ever, it takes nine lies to cover up one.

Let's look the principle in the face. The church was first, the bishops came afterward, both in the days when Jesus walked the earth and today. Only the bishops need for escape from a messy situation has led them to lay claim to more power than they have But they will continue to lay claim to supreme authority until put in their place by the general conference. Will the general conference act? I doubt it.

The Congress of the United States, once a great deliberative body, under Franklin D. Roosevelt became a rubber stamp. Delegates to the general conference of African Methodism can be like Congress and will be if the bishops by hook or crook have gotten enough of their own choices elected as delegates.

On the one hand, we have high-handedness, on the other docile submission. Either of these forces will doom African Methodism. The two combined write on the wall, "Your days are numbered." Cowardice and arrogance make a fearful bomb. Apparently the bishops recognized the danger and backed up when the court trial involving Bishop R. R. Wright was evaded by them.

They assassinated Wright by character attacks which they did not follow through. This left Wright smirched because he had no chance to prove the charges false.

AMEs Criticize Connecticut Judge

5 Bishops Blast 'Power' Decision

Promise Support to Nichols' Fight For Right to Appoint, Move Pastors

NEW YORK—Five AME Bishops have blasted the act of Judge Samuel Mellitz of the Superior Court of Bridgeport, Conn., in ruling that while the parent body of the church has reign over spiritual matters, the national church has no control over its temporal affairs. Judge Mellitz upheld the right of a church to pick its own pastor.

Bishop D. Ward Nichols of New York—in whose First Episcopal District the ruling was handed down—said he shared "a deep-seated abhorrence at this attempt of a few dissidents to use the court as an instrument to undermine the church." Bethel AME Church of Bridgeport had entered court to defend its right to reject a pastor assigned to the church by Bishop Nichols. The judge upheld that right.

* * *

"THE RIGHT of a Bishop to appoint the spiritual leader of a congregation," Bishop Nichols declared, "is basic and fundamental in the structure of all Episcopal bodies; this includes Catholics and Episcopalians. To strike at that right is to strike at the very core of this vast group of loyal American Christians." He had already ordered his attorney, Arthur Klein of New Haven, Conn., to appeal the court decision.

Bishops D. Ormonde Walker and Frank Madison Reid both declared that the right to appoint and the right to be moved (for pastors and even for Bishops) belong to the Episcopal form of government and constitute one of the tenets of Methodism.

Bishops A. J. llen and Joseph Gomez added their criticism to he decision and said they felt every one of Bishop Nichols' colleagues would support him in his fight. The fight obviously will boil down to the issue of whether the courts can interfere with church government and its policies.

Prominent Women Play Important Role In A ME Church Lay Activities

MRS. ELSIE MEEKS, Pittsburgh, Pa.

MRS. ANASTASIA DUDLEY, Detroit, Mich.

MRS. PRENTISS LAWRENCE, Newark, N. J.

MRS. ELSIE MEEKS, left, is presdent of the Laymen's League of the Pittsburgh conference of the AME church. She organized the league in 1941. She is also the president of the Missionary Society of St. James AME church in Pittsburgh, and is parliamentarian of the Urban League, Upland Unit. Second. from left is Mrs. Anastasia Scott Dudley, wife of Atty. Herbert L. Dudley, Detroit, who heads the Connectional League of the church. Mrs. Dudley, a social worker, is currently conducting a marriage clinic at Ebenezer church. Right, Mrs. Prentiss Lawrence is supervisor of the Newark District Laymen's League. She is an active civic and social worker and is Worthy Matron of Elector chapter number 9 of the Eastern Stars.

AME Bishops' Council Sets Meeting

BY H. C. CARSWELL

The Bishop and Connectional Council of the AME Church will meet Feb. 20—22 at Emanuel AME Church in Charleston, S. C., with Bishop Frank Madison Reid, as the host bishop.

The connectional council meet will open on Wednesday at 9:00 a. m. to 11:30 a m in a special thanks giving and praise services for divine guidance with Dr. E. J. Odom, director of the Department of Evangelism, as the

Bishop S. L. Greene, is the secretary of the Council of Bishops. The Rev E. Phillip Ellis, is the host presiding elder and The Rev. Frank R. Veal, is the host pastor.

The Connectional Council was formerly known as the "lower house" of the annual meeting of the regular Bishop's council.

The Rev. J. A. Charleston, of Detroit, Mich., will deliver the sermon. Other speakers are Drs. C. Baker Pearl; B. J. Nolan; G. Dewey Robinson; J. D. Howell; S. M. Davis; T. J. Davis and S. R. Higgins.

The special committee on devotion is composed of Revs. N. L. Dove, A. C. Brogdon; J. C. Borum; M. M. Matthews; J. C. Jarrett; L. C. Browning; D. T. Babcock; A. P. Postelle and W. J. Robinson.

The forum topic, "Should the U. S. have an ambassador to the vatican?" with Dr. George A. Singleton as the leader. J. Acton Hill, C. C. Richardson; I. M. Gray; B. M. McLin and G. W. Brewer will take an active part in the discussion.

Special addresses will be delivered to the council members by Dr. Granville Reed. P. E. Womack; I. Stanley; John A. Roberts S. J. Holly; W. A. Jenning; H. C. Carswell; L. C. Graves; J. N. Collins and S. M. Pointers.

BROTHERHOOD MEETING

The devotions of the brotherhood meeting will be lead by Dr. H. Thomas Primm. Others taking a part are O. Sherman; F. D. Jordan; Joathan A. Dames; F. D. Thomas; J. N. Grandberry; H. M. Nelson; and E. L. Hickman. The sermon will be delivered by Rev. Mansfield Jackson.

Dr. A. J. Carey will deliver the annual address of the president of the Connectional Council. Devotioal messages will be delivered by Revs. C. P. Hobbs; J. M. Cox; G. T. Sim; G. H. J. Thibodeaus; McCoy Ransom; G. G. Crumpley; H. B. Butler; O. E. Fortson; A. S. B. Jones; Wallace Wright; W. F. Ball; H. E. Walden and Sheley Tyrem.

A discussion on the topics, "Negroes in the world conference" will be discussed by Dr. H. R. Hughes, L. G. Long, Frank R. Veal, Andrew White, R. W. Wilson and R. L. Rice.

Governor Welcomes AME Leaders From Africa

Afro-American p. 20 Oct. 3-24-52 Baltimore, Md

Gov. Alfred E. Driscoll recently extended a warm welcome to a delegation of AME Churchmen and educators from South Africa en route to the Quadrennial Conference of the AME Church delegation was headed by Bishop D. Ward Nichols of the First Episcopal District who was accompanied by several delegates attending the New Jersey Annual Conference in Jersey City. Shown here in the Governor's office in Trentona re: Bishop Nichols and the Governor in the center: the Rev. A. Chester Clark, presiding elder of the Brooklyn-Long Island District at extreme left: and the African leaders: Bureng Monyaka, a chief from Basutoland; W. N. Nduna, vice-principal, Hofmeyer High School, Pretoria; the Rev. A. G. Mokau from Bloemfontein Orange Free State; the Rev. Easter H. Gordon from Worcester Cape; and the Rev. Jac L. Makhene from Putchetstroum.

African Methodists Elect

CHICAGO, May 20 (AP).—Three new bishops of the African Methodist Episcopal Church were elected today at a twenty-hour continuous session of the church's thirty-fourth general conference. Chosen from among 150 aspirants to the posts, the new bishops are the Rev. H. Thomas Primm, of New Orleans, the Rev. Frederick D. Jordan, of Los Angeles, and the Rev. E. C. Hatcher, of Nashville, Tenn.

N.Y. Church Returns To AME Banner

BROOKLYN (ANP) —The Rt. Rev. D. Ward Nichols, bishop of the First Episcopal district, reobligated the Peoples Institutional Community church of Brooklyn to the AME denomination after 17 years.

The church, pastored by the Rev. Dr. Charles W. Stewart and having nearly 1,000 members, represents the largest number taken in as a body by the AME church since a similar reclamation in 1892. The members will participate in the New York Annual conference beginning June 18.

Dr. Stewart left the AME church in 1935 while pastor at the old Bridge street in downtown Brooklyn in a split under the late Bishop W. H. Hurd.

He and his followers organized the Peoples church and later bought their present edifice, which is within two blocks of the present Bridge Street church.

AME's Approve Merger

CHICAGO — The recent AME General Conference passed a resolution presented by Bishop John H. Clayborn approving the merger of AME supported schools and those that do not standardize their work as to become

AME Bishop's Council Convenes At Cincinnati

CINCINNATI, Ohio—Three delegates to the World Conference on Faith and Order which convenes at Lund, Sweden, August 15-28, were elected by the Bishop's Council of the African Methodist Episcopal Church, meeting here in special session last week. Presiding was Bishop S. L. Greene of Atlanta, Georgia, newly elected president of the Council.

Other newly elected officers included: Bishop F. Madison Reid, Columbia, S. C., vice-president; Bishop D. Ward Nichols, Philadelphia, Pa., secretary; and Bishop Alexander J. Allen, Cleveland, Ohio, assistant secretary.

Also in attendance were Bishops William A. Fountains, senior emeritous; J. A. Gregg, active senior; R. C. Ransom, G. W. Baker, J. H. Clayborn, L. H. Hemmingway, Joseph Gomez, L. H. Bronner, W. R. Wilkes, C. A. Gibbs, H. T. Primm F. D. Jordan, and E. C. Hatcher.

Elected to represent the AME Church at the World Conference on Faith and Order were Bishops Greene, Gregg and Allen.

Bishops Bonner, Gibbs, Primm, Jordan and Hatcher were elected as representatives of the AME Church at a National Conference on Rapidly Changing Racial, Political and Social Conditions in Africa, south of the ahara. This conference is currently in session at Wittenberg College, Springfield, Ohio.

ELECT FOUR LAYMEN

Four outstanding laymen of the church, Rrs. A. S. Jackson, R. W Manse, R. A. Billings and A. C Gaston were elected as representatives on the Lay Church Men's Commission of the National Council of Churches.

In other action the Council:

1. Projected a special campaign to aid emergency projects in the foreign mission fields.

2. Selected New Orleans, La., as the site of the annual session, February 18-20, 1953.

3. Elected chairmen of the various Boards and Commissions.

The Council also took favorable action on the following:

1. Request for selection of one young minister for study in the graduate school of Ecumenical Studies, Geneva, Switzerland, opening October 1.

2. Request for one representative from the denomination to the International Congress for Hymnology and Church Music in Berne, Switzerland, August 30 to September 4.

3. Request for approval of the annual budget for the: (a) World Council of Churches; (b) National Council of Churches; (c) Fraternal Council of Negro Churches.

Fountain, Ransom Retired; Davis on Four-Year Leave

By BERT LOGAN
(Courier Religious Editor)

CHICAGO—The retirement of Bishops William A. Fountain Sr. and Reverdy C. Ransom, and the approval of a four-year leave of absence for the ailing Bishop Monroe H. Davis marked the second week of business of the thirty-fourth quadrennial sessions of the African Methodist Episcopal General Conference here last week.

Election of three Bishops to the depleted Board of Prelates was set back by marked confusion surrounding the rearrangement of conference agenda that placed the election of general officers before the election of Bishops.

This confusion, added to widespread dissension among delegates and a strong move to clean up corruption in intra-church politics, highlighted conference activity during the past week, as the election of Bishops, scheduled to have been completed by Sunday, was not scheduled to begin until late Monday morning.

Key developments during the past week included:

1. Election of all general officers, eliminating the previous custom of defeated candidates for the bishopric running for general offices.

2. Formation of a Judicial Council, consisting of seventeen members, composed of either a layman or elder from each Episcopal district, which will act as the highest ruling body in the church.

3. Passing of a resolution condemning the practice of purchasing votes for the Bishopric by the expenditure of large sums of money by candidates and their supporters and the formation of a committee to investigate these practices, findings of which are to be reported back to the General Conference before adjournment.

4. Open denunciation of the "buying" of votes by AME office-seekers.

5. Apology offered by Bishop John Claybourne to the General Conference for alleged use of profane language to delegate and supporters of Bishop D. Ward Nichols after formal charges were filed before the conference against Bishop Claybourne. Bishop Claybourne, however, denied the charge.

The latter event was marked with more than seven hours of confusion and tense debate from the floor following a charge of stuffing the ballot box made against a member of Bishop Claybourne's delegation by Bishop D. Ward Nichols.

* * *

AS THE conference was discussing charges made by Bishop Nichols, new charges against Bishop Claybourne were hurled by William A. Fisher of St. James AME Church of Atlantic City, charging that the Bishop from Tennessee had used profane language. This threw the General Conference into complete confusion as Mr. Fisher demanded redress for attempted assault. The matter was cleared up when Bishop Claybourne, although denying that he had used profane language, apologized to the General Conference for whatever action on his part was interpreted as an insult to the delegate.

A vote by delegation accepted Bishop Claybourne's apology after the lengthy and bitter squabble.

The election of general officers saw the following men take office:

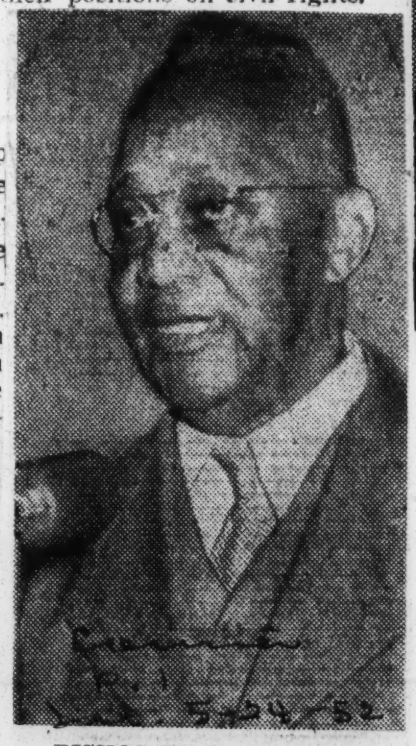
Dr. L. L. Berry, re-elected Secretary of Missions; the Rev. Fred Hughes, elected editor of the Christian Recorder; A. S. Jackson, re-elected secretary of Finance; Dr. William Fountain Jr., elected Secretary of Education, succeeding Dr. E. A. Adams, who withdrew to enter the bishopric race; Dr. S. S. Morris, Secretary of Christian Education; Dr. P. W. Rogers, re-elected Secretary of Church Extension; Dr. J. E. Beard, re-elected Secretary of Pensions; L. J. Jones, Jacksonville, Fla., elected editor of the newly consolidated Southwest Recorder; Dr. C. W. Abington, editor-in-chief of the Journals of Religious Publications, and E. A. Selby, re-elected secretary-treasurer of the Sunday School Union.

* * *

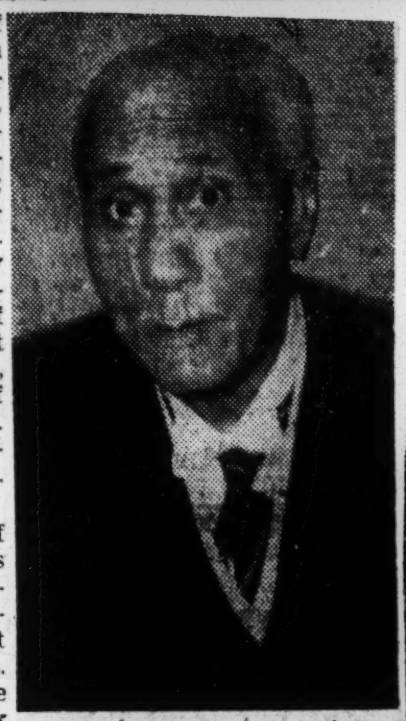
CONSIDERED TO be one of the most important developments of the conference was the formation of the Judicial Council. Recognized leaders of the movement for the body were Herbert L. Dudley of Detroit, head of the AME laymen; the Rev. Frank Veal of South Carolina, and Bishop D. Ormonde Walker of the Fifth District.

The council will serve as a body of final appeal, even from the powerful Bishop's Council. Fundamentally this action takes away all judicial powers from the Council of Bishops.

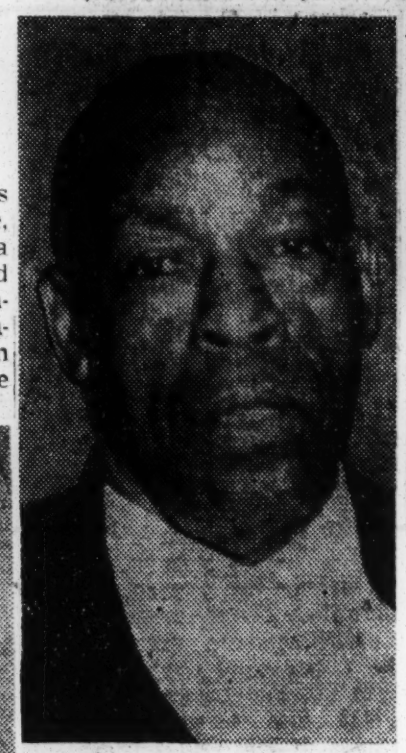
A speech by Judge J. Waties Waring, retired Federal judge, who opened the South Carolina primary to Negroes, electrified delegates and visitors at the conference by denouncing segregation, gradualism, and calling on Presidential candidates to state their positions on civil rights.



BISHOP W. A. FOUNTAIN



BISHOP REVERDY C. RANSOM
. . . oldest Bishop retired



BISHOP MONROE H. DAVIS

Africa-Bound—Bishop Howard Thomas Primm, newly elected presiding prelate of the Fifteenth Episcopal District of the African Methodist Episcopal Church, and Mrs. Primm expect to leave for his new charge in West Africa this fall. Bishop Primm was pastor of Union Bethel AME Church in New Orleans at the time of his election several weeks ago.—Porter Photo.

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AME

AME FEUD HEADED FOR COURT

Plan To Petition Injunction Against Bishop Joseph Gomez

WACO— Over the week-end the firm of O'Dow and O'Dow was planning to file a petition for an injuction against Bishop Joseph Gomez, former head of the African Methodists of Texas, asking that the Bishop be enjoined from handling their money in the manner in which he has been handling it, and restrained from spending any money or moving any records, or taking any further action except under court order. Bishop Gomez was out of the state Saturday, but was expected back in early this week. Attorney O'Dow said Saturday the petition was about ready and would probably be filed Saturday afternoon or Monday morning.

Attorney O'Dow said the petition would say that the charter of Paul Quinn College requires that all funds be kept in one fund, but that the Bishop had segregated them into many funds; that the executive committee was entitled to a full report of any expenditures made, and that they had not had such report; and that some checks had not been properly signed meaning by the properly constituted people.

The petition will say further that this past summer the trustees met at Houston and authorized the bishop to borrow $45,000 or $50,000; that some way later that authorization had been vioided and the Bishop had gotten a blank order and had borrowed $81,000.

CLASH BUILDING UP

There has been building up, almost ever since Bishop Gomez came into Texas, a clash between him and opposition preachers and laymen in the denomination. One of the early areas of conflict was the requirement that the Bishop made of the preachers, regarding having their wives living with them wherever they were, and also requiring them to bring in their full dollar money quotas.

In the last year or so there has been an increasing number of preachers dissatisfied with assignments, and with their being moved from places. Finally, in the last three or four months there has been a running crossfire of interchange of letters and statements, published in The Informer and The Dallas Express. First there would be a criticism of the way things were run by the Bishop, then there would be a defense by somebody who agreed with the Bishop, and vice versa, up until the current time.

BROWNING ON CARPET

Last Thursday a hearing was scheduled here by a committee, allegedly appointed by the Bishop, to try Rev. C. L. Browning for articles that he had published in The Informer and Dallas Express. The report is that the committee met in a private home and had their lawyer, Attorney Robert Rice of Dallas, with them, but they were taken aback when Rev. Browning appeared with his lawyer, O'Dow and O'Dow.

The story goes that the committee at first refused to hear Rev. Browning, accompanied by his lawyer. But after the lawyer had told them that if they did not give him a hearing he was going to get one in court, and the lawyer and Rev. Browning had started away, the story goes that the committee called them back. Then the story says that the committee only asked about three questions. Among them was whether Rev. Browning had written the articles that had appeared in the Informer and the Dallas Express. Another was whether Rev. Browning stood behind articles.

Independent of this it is reported that Bishop Gomez in February sent out a call for a meeting of key state leaders to assemble at Waco Tuesday, March 11. In the call the Bishop is reported as having said that matters of vital importance needed the attention of such leaders, without indicating what the matters were. Most of those receiving the call, thought that the call was independent of any of the church affairs, but nobody knew what the call was for. At this writing the question is whether the bishop will have time to devote to this special call for Tuesday, if he is wrestling with injunction proceedings.

This paper is not prepared to give the readers any opinion as to the merits of the issue raised in the hearing last week or the injunction being filed, at present the paper is taking the same attitude that it took about the articles, it runs them as they come in, without any comment, without any bias or without any sides. If the Bishop gets back before the paper goes to press, every effort will be made to get his statement regarding the matter, so that the readers will have both sides of it.

It has been stated above what the petition carries, and some of the things those in opposition have stated regarding the hearing, it is fair to say that three has been indications of a great number of the membership of the AME connection supporting Bishop Gomez on all issues. If the matter is moving into court, all honest and fair people should await the proof before forming judgment against or for anybody.

Southern Africa Speaks For Gow's Election

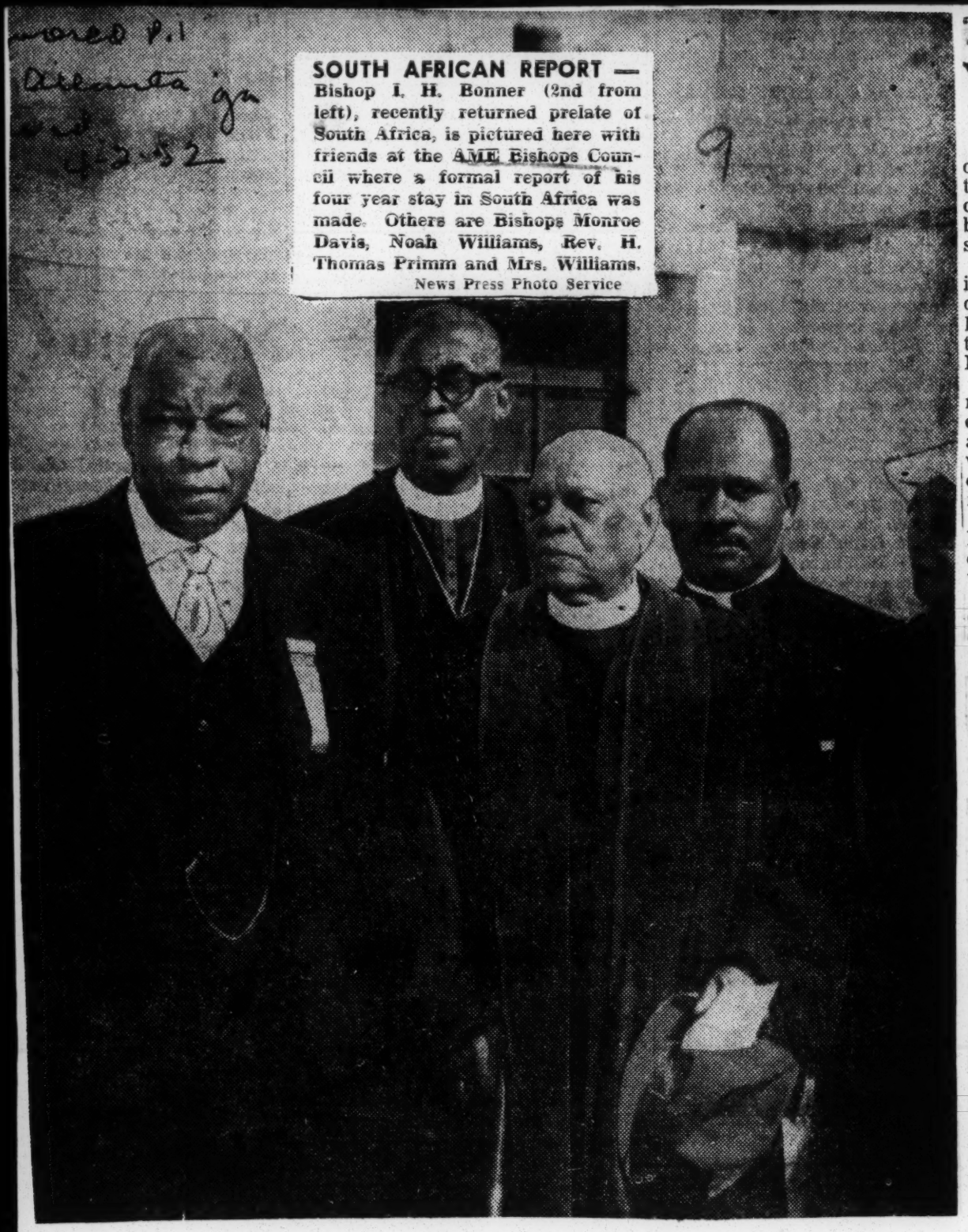
During the closing conferences of the quadrennium I enjoyed the rare privilege of traveling with Bishop and Mother Bonner, and Dr. F. W. Gow to each session in widely separated parts of the country. I noticed with pride and deep gratitude the culmination of the outstanding work of the bishop and his untiring companion, but what amazed me even more was to see the exceeding high esteem with which the ministers, missionary sisters and even the children greeted our own Francis H. Gow.

I had been near him in the Cape, I had seen how he lifted a handful of members into a congregation of over 800 and noticed with appreciation how he acted as a leader of our people in other essential spheres, but when I heard the resolutions of confidence and the petitions to the next General Conference for his election to the bishopric, I thanked God that South Africa could provide so worthy a man for so high an office. One of the most moving moments I have ever experienced came when I saw a petition signed by over two thousand persons in far-away South-West Africa praying that Dr. Gow should be elected and appealing to the General Conference not to disappoint them this time. It was in this area that over four thousand members were brought into our church through Dr. Gow's instrumentality.

We offer to the higher councils of the church a man who has been like a father, like an elder brother to us and we have unhesitatingly turned to him again and again for advice, and for guidance which he has always given us willingly. He knows the church and understands it from the Cape to Tanyaneka and always acts with tact, wisdom, and far-sighted vision. He is thoroughly consecrated... a Christian gentleman. He has been Bishop I. H. Bonner's right-hand man, intimately understanding the magnificent programme initiated and fully competent to carry on the work.

It is the prayerful wish of the whole church in Southern Africa that the General Conference vote for our candidate and we earnestly appeal to the Bishops. General Officers, and delegates to heed our petition and elect Dr. Francis Herman Gow to be one of the bishops of our great church.

Rev. Stanley P. Johannisen,
Pastor, Elizabeth Chapel
Lansdowne, Cape, S. Africa.



SOUTH AFRICAN REPORT — Bishop I. H. Bonner (2nd from left), recently returned prelate of South Africa, is pictured here with friends at the AME Bishops Council where a formal report of his four year stay in South Africa was made. Others are Bishops Monroe Davis, Noah Williams, Rev. H. Thomas Primm and Mrs. Williams.
News Press Photo Service

To Observe 186 Years of History

By RICHARD A. JACKSON

BROOKLYN. — (ANP) — One of the oldest churches in the nation, Bridge Street Wesleyan African Methodist Episcopal, will celebrate its 186th anniversary of missionary origin, Feb. 3-10.

Bishop D. Ward Nichols, presiding bishop of the First Episcopal district and his wife, will open the historical commemoration, with the Rev. and Mrs. Emmer Booker. Rev. Booker is host pastor.

Mrs. Mirah Watkins, 94-year-old member who escaped from slavery on a Yankee gun boat, will preside as "Queen Mother" of the anniversary. Bishop Nichols will also close the event serving Holy Communion on the final night.

The Rev. Marshall J. Shepard of Philadelphia, former recorder of deeds of the District of Columbia, will be the speaker Feb. 4 with the Bridge Street Men's Chorus rendering the musical numbers. Another out-of-town guest will be Alma K. Polk of Pittsburgh, executive secretary of the AME church who will highlight the youth department program under auspices of the ladies of the church, Feb. 10 at 11 a.m. Other events of the week will be:

Youth program, Sarah Turner, chairman, Feb. 3; Dr. William O. Carrington, First AMEZ church, Feb. 5; Rabbi Sidney Tedesche, Union Synagogue Temple, Feb. 6; the Rev. Milton Calamison, Siloam Presbyterian church, Feb. 7; Rev. Booker (tenor) and daughters, Mary O'Dell and Iona Louise (pianists) in recital, Feb. 8; Bridge Street Girl and Boy Scout troops supper, Feb. 9; the Rev. Richard Allen Hillderbrand, Bethel AME, Manhattan, Feb. 10, 8 p.m.

The founders of Bridge Street, which has been located at Stuyvesant and Jefferson avenues since 1938, sprang from Joshua Sand's congregation of 23 whites and 12 Negro free men and slaves who became followers of the British missionary, Capt. Thomas Webb in 1766. The Negroes left the church to form their own church, Bridge Street, in 1818, because of certain privileges they were denied in the interracial church.

To Liberia

Bishop Eugene C. Hatcher of Nashville, another of the newly elected AME bishops. He will serve the Fourth Episcopal District which covers Liberia.

AME Confab Marked by Hot Debates

By BERT LOGAN
(Courier Religious Editor)

CHICAGO — Tensions mounted and tempers flared as 7,000 delegates and visitors to the thirty-fourth Quadrennial Conference of the AME Church convened here at the Chicago Stadium last week.

Indications of a general rebellion by laymen and lower echelon ministerial delegates against the autocratic rule of the Bishops were evident during fiery opening sessions that saw fists fly and top men of the church shouted down in what may be one of the most historic sessions of the venerable religious body.

* * *

MAJOR ISSUES to be decided during the opening days of the General Conference was the election of the episcopal committee and the re-election of the Rev. Russell Brown of St. Louis as secretary of the General Conference.

Attempts to unseat the Rev. Mr. Brown began almost immediately at the conclusion of the roll call, and in spite of attempts by the Bishops to forestall an election until a later date, an immediate election was effected. After five hours of hectic balloting, the Rev. Mr. Brown was re-elected over D. E. Rice of Dallas, Tex., by more than one hundred votes with Dr. Joshua Brown of Chicago running a poor third.

A second heated session surrounded the election of the all-important Episcopal committee with a great deal of dissension breaking out in the Texas delegation over the selection of its representatives.

R. A. KING of Jacksonville, Fla., was named to head the committee with Dr. Robert Manse of Columbia, S. C., renamed secretary.

The first important voting of the session came over the matter of retirement. A question as to whether the law governing the retirement of Bishops at the age of 74 was retroactive was brought to the floor of the conference.

A vote of 497 to 44 ruled that Bishops elected before the law was passed would not be effected. This leaves five Bishops subject to retirement under the law able to continue in their positions.

THE EPISCOPAL committee, however, continues to hold the power to retire a Bishop because of "physical disability." This power is expected to lead to heated sessions at a later date during the General Conference.

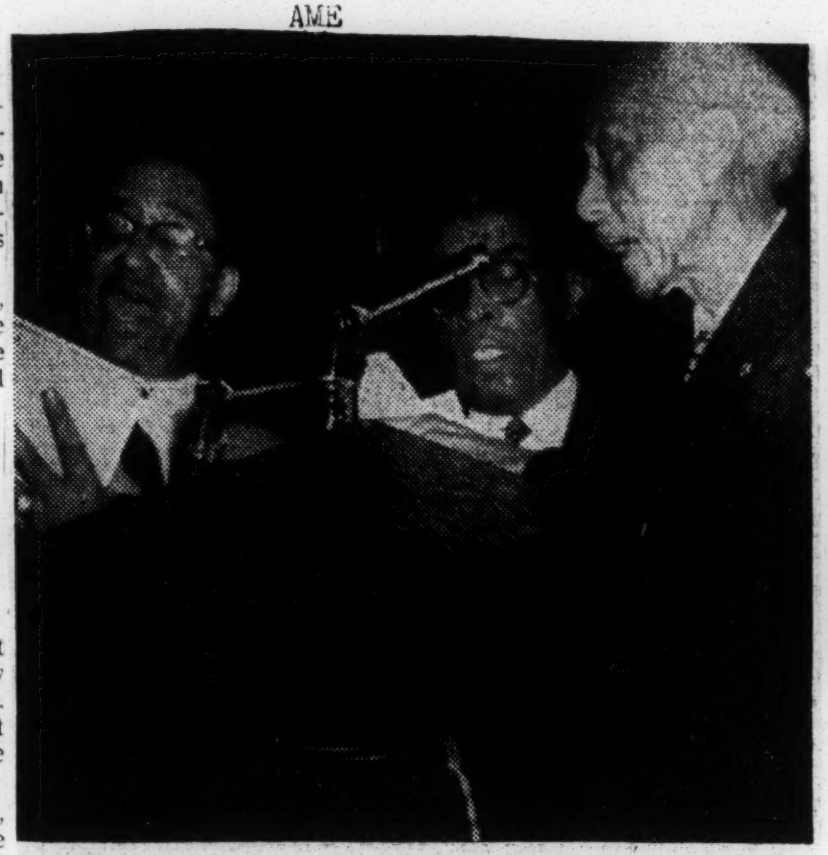
An important highlight of the opening sessions was that women delegates have been placed on every committee in the thirty-fourth session of the AME General Conference now meeting in Chicago, including the Episcopal committee. Of the sixty-eight members of that committee, seven are women, and three are from the foreign fields.

National Sermon Survey Planned

NEW YORK—The first national survey of sermon subjects will be featured in the July issue of Guideposts, according to Dr. Norman V. Peale, editor in chief.

Readers are asked to fill out a simple questionnaire which closes the center spread article titled, "What Subjects For Sermon Interest You Most?"

The questionnaire has two parts. Section No. I asks the reader to check from a list of eighty two sermon subjects which are of most interest to him. Section No. II allows the reader to write in a sermon subject or subjects on which a sermon would be most helpful.



AME Opening—Bishop Reverdy C. Ransom of the AME Church presided at the session in Chicago last week where the names of appointees to various committees were read by Dr. Russell Brown. Left to right: Dr. Brown, Bishop I. H. Bonner and Bishop Ransom.

Rip Gomez, Texas AMEs Are Split

HOUSTON — The Rev. L. C. Graves blasted Bishop Joseph Gomez of the 10th Episcopal district as he led a splinter group out of the African Methodist Episcopal church and launched "Our Independent AME Church of Texas".

Comparing himself to the founder of the AME church, Rev. Graves said, "I am a rebel. Richard Allen was a rebel 160 years ago. Today millions are glad that he lived. In years to come people will be glad that Graves lived"—"Because I refused to get on my belly like a snake and apologize to Bishop Gomez, I was busted down, but I am clean as a hound's tooth."

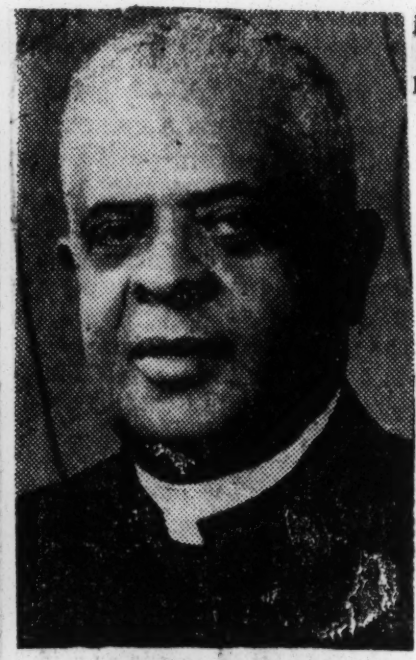
Feud With Bishop

Rev. Graves had been feuding with Bishop Gomez over his removal as presiding Elder of the San Antonio district last October and being named to the pastorate of a church at Lockhart, Texas, which he refused to accept.

The action came after Rev. Graves refused to join with a large number of ministers and laymen, who had rebelled against the Gomez administration, in publicly apologizing to the bishop and renewing their allegiance to his program.

One of the charter members of the new church is Mrs. Nannie Bell Aycox, former president of Paul Quinn college at Waco, Texas. The organization was given a charter from the state which allows it to operate in the Texas jurisdiction. State law permits the use of the name of a former association with the changing of one or more words.

Mrs. Aycox is said to have been disgruntled over her removal as president four years ago when she was succeeded by Dr. Sherman L. Greene, Jr. of Atlanta, Ga.



BISHOP GOMEZ

Expansion Program

Paul Quinn is operated by the AME church. Under the administration of Bishop Gomez and the presidency of Dr. Greene, the school has undergone a tremendous expansion program. Four new buildings have been added totalling over a million dollars in value. The latest is the new administration building which cost a quarter of a million dollars.

Elsewhere in Texas, the bishop has pushed a building program of churches and parsonages valued at more than one million dollars.

In a statement to the Defender this week, Bishop Gomez dismissed the idea that the new organization had any real significance. Rev. Graves, he said, was frustrated over his failure to make any kind of a showing in the race for the bishopric at the last General Conference.

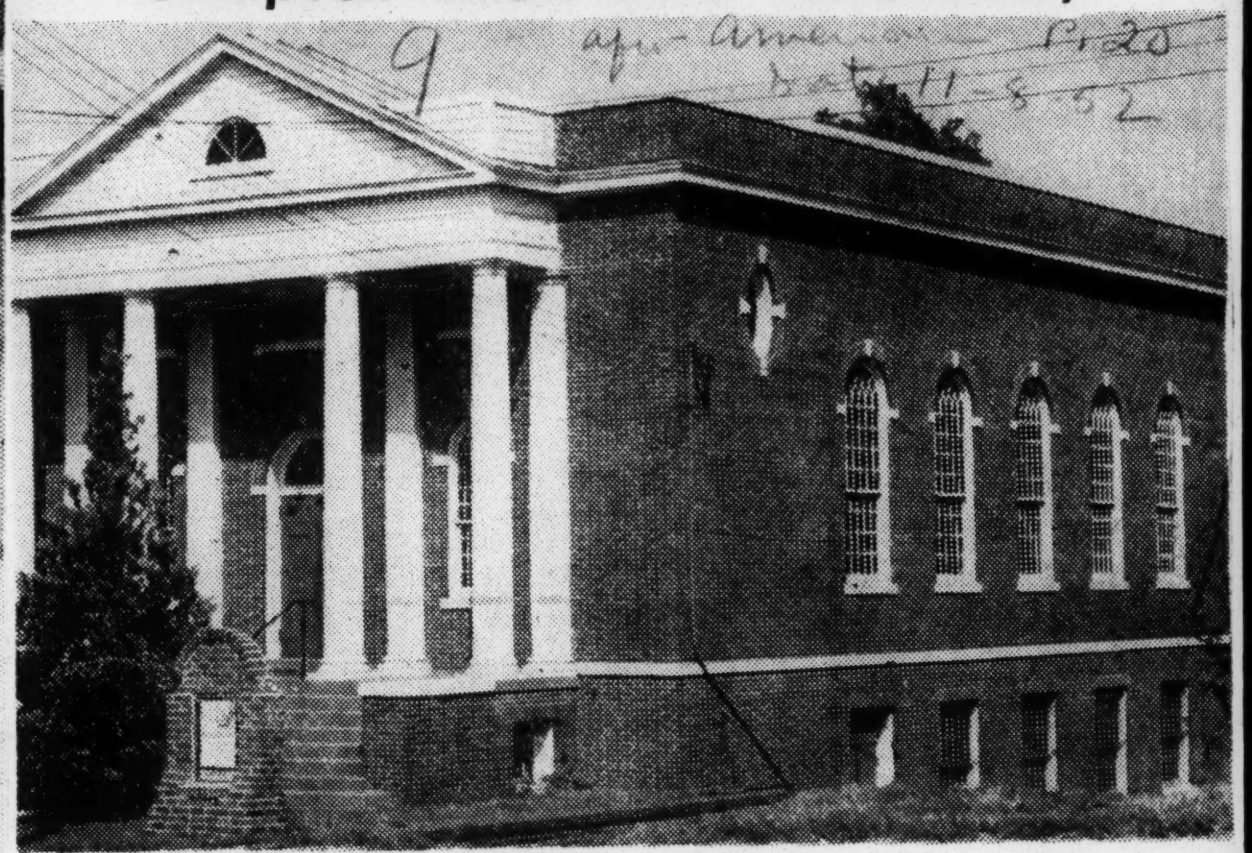
Bishop Gomez said that the church was in better shape than it had ever been. The grievance of Rev. Graves, he charged was a personal one.

Actually, the church to which he was assigned would have paid him more than his Presiding Eldership. Bishop Gomez claimed that not more than 20 persons went with Rev. Graves in the split.

Paul Quinn college is the beneficiary in a financial drive being sponsored by the Waco Chamber of Commerce, an all-white organization which is working with the interracial advisory board of the school to raise $300,000 for expansion.

MISSIONARY WOMEN GET TOGETHER . . . Top connectional officers in the Women's Missionary Society of the AME Church get together at the AME General Conference in Chicago. The women adopted a standard missionary pin. Left to right: Mrs. Nora W. Link, general treasurer; Mrs. Anne E. Heath, president; Mrs. Mabel Jones, corresponding secretary; Mrs. Alma A. Polk, general director of the Young People's Department.

Campbell Marks 85th Anniversary



Campbell AME Church Celebrates

Guest Clerics Heard At 85th Anniversary

WASHINGTON

The 85th anniversary of Campbell AME Church, 2562 Nichols ave., se., is being celebrated this week with a series of programs that will end tonight (Friday), with the observance of "Youth Night."

Starting with the Sunday service, a succession of guest pastors have appeared each night at the church. Included were the Revs. Clinton Hoggard, Department of Foreign Mission, AME Zion Church; D. A. Bell, St. John CME Church; A. J. Mattison, Brown Memorial AME Church; G. Dewey Robinson, Metropolitan AME.

Others who appeared were John DeVine, George Woody, and Mrs. Julia West Hamilton.

Membership Increases

Present pastor is the Rev. S. Everette Guiles who assumed his duties May, 1949, Since that time membership has increased and two new clubs have been added.

Founded in 1866 Campbell AME Church celebrated its 85th anniversary this week with a series of programs that began Sunday and will end tonight (Friday).

Campbell was organized in 1866 as Allen Chapel, Good Hope, D.C. Services were held in a public schoolhouse until a church building was erected and called Mt. Zion AME Church.

The oldest surviving member of Mt. Zion is Mrs. Susie Millard.

The name of the church was changed near the turn of the century, and moved to its present location in 1917.

All Debts Gone

In 1944 the church's debts were liquidated and the parsonage was completely renovated.

Among the active members are: J. J. Robinson, Theodore Frye, Queen E. Hill, Annie Banks, Mattie Robinson, Anne R. Gailes, Ruth Long, Lubrta Jennings, Bernice Mills, Melvin Weems, Theodora Narris, Florence Warner Lydia Roberson.

Lucille E. Dale, Ella M. Gothard, Dorothy Hill, Ida B. Newby, Samuel Warner, Elizabeth Lewis, Mildred Raby, Frances Mason, Estelle Warner.

The Rev. S. Everette Guiles is pastor.

1951 Bible Sales Over Twenty Million

NEW YORK (ANP) - The first book to be printed after the printing press was invented some 500 years ago was the Bible And it has never been off the presses since.

More than 20,000,000 copies were sold during 1951 and 1952 promises to be an even more productive year.

That was revealed in the American Bible Society board of manager's report for 1951.

"Public interest in the Bible in 1951 was the greatest in history," the Rev. Eric M. North, general secretary of the society, told the 136th annual meeting of the American Bible Society here.

The work of the society has been expanded to serve the peoples of about 50 nations with 15 offices in the United States and a like number abroad.

Greatest gains in sales were made in Latin America, with the West Indies agency, embracing Cuba, Puerto Rico, Dominican Republic, Haiti and the Virgin Islands, reporting a record circulation of 581,376 volumes.

In Mexico, distribution surpassed that of 1950 by 56 per cent and that of 1149 by 80 per cent. In Central America, a significant trend was the demand for whole Bibles, which increased by 35 per cent, and total distribution of whole Bibles, testament and portions increased by 22 per cent.

An unprecedented circulation of 1,510,712 volumes of Scripture, of which 190,797 were whole Bibles, was achieved in Brazil, almost double the previous figure.

Similar reports were recorded in countries on every face of the globe where the American society operates.

Worldwide Bible Reading Program Announced By Amer. Bible Group

NINTH ANNUAL WORLDWIDE BIBLE READING PROGRAM IS ANNOUNCED BY AMERICAN BIBLE SOCIETY; TRUMAN, EISENHOWER AMONG SPONSORS

Millions Around World to Read Same Passages Each Day; Society to Publish Selections in Braille For Use by the Blind

A worldwide Bible reading program, which included the people of 38 countries last year and will extend to 45 nations in 1952, was announced by the American Bible Society. The program starts Thanksgiving Day and ends on Christmas.

Now in its ninth year, the program suggests that those wishing to join in the activity read a pre-selected verse of the Bible each day. Any version or translation may be used and there is no other requirement or request for funds. All expenses are borne by the society.

The 29 Scripture passages selected for the 29 days were chosen by the society after a poll of 1,096 ministers who were asked to provide their favorite verses.

The society this year will distribute without charge 15,500,000 bookmarks listing the selections They are printed in English, Spanish, Portugueses, Italian, French, Japanese, Korean, Siamese, Arabic and other languages.

Tens of thousands of posters are being made available to the nation's churches. The poster design includes this year's theme, "The Word of Life," and shows a Bible opened to the Book of Psalms, Psalms 117-119.

A major innovation this year will be the printing of the bookmarks in Braille for use by the blind. Because Braille printing requires much more space than ordinary type, these "bookmarks" actually will be six pages bound with a red ribbon and with each page measuring eight by eleven inches.

The program has wide acceptance among libraries, public and private schools and colleges. Many of these institutions arrange special displays in connection with the program. The armed services, charitable organizations, penal institutions, and labor unions are among group cooperating with the program.

The President of the United States annually serves as chairman of the program. President-elect Dwight D. Eisenhower and former President Herbert Hoover are among those on the sponsoring committee.

The purpose of the program is two-fold. It is to encourage generally the reading of the Bible and to promote a feeling of fellowship throughout the world by having millions of people share the same spiritual experience by reading identical verses each day.

Universal Bible Sunday, in which hundreds of thousands of churches participate, is a highlight of the program. It will be observed this year on December 14.

"Our aim is to have more people enrich themselves from the treasures of the Bible,' said Rev. Dr. James V. Claypool, secretary of the society's department of promotion of the use of the Bible, who is in charge of the program. "Any version may be used and people of all faiths may participate. There are no rules expenses. We want to make the Bible the best read book in the world, not just the best circulated."

The 136-year-old society translates, publishes and distributes the Bible without note or comment. Worldwide Bible Reading got its start during World War II as an outgrowth of a letter written by a lonely U. S. Marine on Guadalcanal in which he asked that his family keep its ties with him by reading identical Bible passages each day. His mother passed the idea along to a society secretary in Philadelphia a nd it had wide acceptance almost immediately.

Anyone who wants a bookmark with selections may have it without charge by writing to the American Bible Society, 450 Park Ave., New York 22, N. Y.

The 29 readings and the days for which they have been chosen are

NOVEMBER

27	Thanksgiving	Psalms 103
28		Psalms 91
29		Psalms 121
30	Sunday	Psalms 1

DECEMBER

1		Psalms 27
2		Psalms 46
3		Psalms 90
4		Isaiah 40
5		Isaiah 55
6		Matthew 5:-1-26
7	Sunday	Matthew 5-27-48
8		Matthew 6:1-18
9		Matthew 6: 19-34
10		Matthew 7
11		John 14
12		John 15
13		John 17
14	Universal Bible Sunday	Psalms 23
15		Luke 15
16		Romans 8
17		Romans 12
18		Ephesians 6
19		Philippians 4
20		Relevlation 21
21	Sunday	John 1: 1-18
22		Isaiah 53
23		Hebrews 11
24		I Corinthians 13
25	Christmas	Luke 2: 1-20

Medford Heads AMEZ Bishops

Bishop Jones Urges 'New Zion Empire'

ST. LOUIS, Mo.—Bishop Hampton T. Medford of Washington was elected chairman of the Board of Bishops of the AME Zion Church last week at the opening session of its mid-winter meeting which opened on Wednesday in Metropolitan Church.

Bishop W. J. Walls of Chicago was elected secretary of the board during the same meeting, which was held simultaneously with that of the AME Zion Ministers and Laymen's Association.

Retiring after one year as chairman, Bishop R. L. Jones, who succeeded the late E. B. Watson, was principal speaker at the opening session. In his address, he lambasted the AME's for their "laxity" in failing to perpetuate advancement of Zion conferences and furthering efforts towards education.

Urges New Zion Empire

Bishop Jones urges extensive educational improvements which he said would tie in with the dream of a New Zion Empire to be realized through development of the Southwest regions and other regions below the Delta.

The expansion program into the South and Southwest, the bishop revealed, would include the development of Conferences in Texas, Mississippi, Arkansas and Oklahoma, fields which he described as fertile regions for expansion.

To accomplish these aims, Bishop Jones urged that more funds be secured and set aside for the purpose of recruiting additional increases and other aids for men sent into the new field.

AME Zion Church Takes Firm Stand

By B. H. LOGAN

ST. LOUIS, Mo.—Bishops, general officers and friends of the AME Zion Church, who are attending the Board of Bishops mid-winter session which has been meeting at Metropolitan Church, Lucas and Garrieson Streets, since Wednesday, took a firm stand against the undemocratic practices which has been practiced with much vigor recently in the South against Negroes and certain other minorities.

Bishop W. J. Walls, senior Bishop, told the meeting recently that the atrocities that are being practiced against minorities are not only undemocratic but un-Christian.

"As I visited the countries of the Eastern world last year, I was asked 'How can your country explain the injustices that are practiced upon certain of your citizens?' These are things that we cannot explain," said the prelate.

The Laymen's and Ministers' Association which is also meeting, headed by Dr. Stephen Gill Spottswood, took a firm stand and sent telegrams to President Truman, Attorney General Howard McGrath and Gov. Fuller Warren, urging them to spare no pains in bringing the culprits to justice who are responsible for the outrageous bombing of the home of Harry T. Moore, Mims, Fla., resulting in the death of both Mr. and Mrs. Moore, Christmas night.

BISHOP PRESIDES

The meeting is presided over by Bishop H. T. Medford, Washington, D. C. He succeeded Bishop R. L. Jones, Salisbury, N. C. The other Bishops in attendance are J. W. Martin, C. C. Alleyne, W. C. Brown, B. F. Gordon, W. W. Slade and James Clair Taylor. They have charge of the work of the church throughout America and the foreign field.

Dr. W. J. Trent, president, Livingstone College, Salisbury, N. C., also spoke at the Thursday night session. He told of the part that Christian education must play in the life of America and called upon the church officials to make the college an "A" plus institution. He reported that more than $650,000 had been spent to improve the physical plant of the college in the past four years.

Churchmen throughout the country have been anxious to know who would be named to fill out the unexpired term of the late Dr. G. F. Hall, who was the financial secretary. The board decided to leave the financial affairs in the hands of a committee, headed by Bishop W. W. Slade, Charlotte, N. C. This committee will have charge of the financial affairs of the more than 500,000 members who belong to the denomination.

DR. COOPER IS HOST

Dr. W. A. Cooper, who pastors the church, is the host minister. Bishop W. C. Brown is the host Bishop. The executive committee of the Women's Home and Foreign Missionary Society is also in session and that brings the total in attendance well over the 100 mark. Dr. Russell Brown, secretary of General Conference of the AME Church attended the session.

SAIL FOR EUROPE—Mrs. Rosa Weller, general president of the Women's Home and Foreign Missionary Society, AME Zion Church, shakes hands with Mrs. Bette L. Allyne as she leaves the deck of the Liberte on which Mrs. Allyne and her husband, Bishop C. C. Allyne, sailed for Africa. Mrs. Martha Francis and Mrs. E. T. Roberts, mother of Mrs. Allyne, look on.

To Be Filled

7 Bishops' Posts Open To AMEZs

BROOKLYN, N. Y.—(ANP)—The general conference of the AME Zion Church, which meets in the First AME Zion Church here May 7, will concern itself with the election of officers and the reorganization of various church departments.

Because of death and retirement, there probably will be seven vacancies in the bishopric to be filled.

Three Bishops now are eligible for retirement; however, rumor has it there will be an attempt to modify the law governing the retirement of Bishops of the church.

Bishops up for retirement are: J. W. Martin, Chicago; W. C. Brown, Los Angeles, Calif., and W. W. Slade, Charlotte, N. C. Death of the following Bishops was responsible for the four other vacancies: Frank W. Alstork, Washington; E. B. Watson, Greensboro, N. C.; Benjamin Garland Shaw, Birmingham, Ala., and Buford F. Gordon, Charlotte, N. C.

ANOTHER matter for the conference to decide will be that of reorganizing the various departments of the church.

There might be a complete house cleaning and new recruits might go into the publishing house at the coming general conference. The publication house is located at Charlotte, N. C.

Still another item on the agenda at the conference will be the readjusting of the budget. The church now has the largest budget in its history—$425,000. Many churches have complained of this.

The death of Dr. G. F. Hall, financial secretary, Greensboro, N. C., will ncessitate the election of someone to fill this position, too.

Elections Major Interest In AMEZ General Session

BROOKLYN — Although the major interest in the elections to be held in connection with the AMEZ General Conference being held here from May 7-14 will center around filling the vacancies in the bishopric, that will not be the exclusive interest.

Four bishops, perhaps seven, are to be elected, but in addition there is likely to be quite a contest for various general office posts.

MOREOVER, THE conference will battle over whether to retire the Rt. Revs. J. W. Martin, W. C. Brown and W. W. Slade. These chief pastors of the church will have reached, or will be close to their 74th birthday as the conference ends.

The law of the church says a bishop shall be, and is retired at the General Conference nearest his 74th birthday.

There are those who say that they should and will be retired. There are others who say that it will work too great a hardship on the paying members of the church to retire them. There is much sentiment for both. It is concensus that the law will prevail.

SOME IN THE church plan to ask that the rules be suspended and that the aged bishops be permitted to continue in office. The younger forces say they should retire. This is where the element of politics comes in. It is believed that the liberal element will prevail and seven bishops will be elected.

The filling of the vacant posts is causing much concern. H. B. Shaw, Wilmington, N. C., preacher and mortician; S. G. Spottswood, Washington, D. C., pastor and NAACP leader; D. C. Pope, campaigning as the resident bishop for Africa; W. A. Stewart, Alabama born church builder, and R. T. Hunter, another Alabaman, seem to have the inside track for the first four posts. Should the general conference decide to elect more there will be a mad scramble.

ALL OF THE general office posts are wide open. Alexander Barnes, prominent Washington and Durham newspaperman is seeking the office of general secretary and auditor. He is being opposed by the incumbent, Dr. R. Farley Fisher. Barnes is a layman and is believed to have an outside chance to dethrone the minister.

Laymen are seeking many of the top jobs in the church. R. W. Sherrill, Salisbury, N. C., businessman and head of the publishing house, Charlotte, N. C., for twenty years, seems to be out in front as financial secretary. Dr. V. J. Tulane, Howard University chemistry professor, would like to have the coveted post.

Laymen would also like to cop the foreign mission post. Dr. Oliver Francis, New York laboratory specialist, wants this job. He is opposed by a prominent minister, the Rev. J. C. Hoggard. Dan Andrews, Winston-Salem businessman, looks like a favorite to succeed himself as the church extension secretary. There are many who are inclined to go along with the laymen, due to the fact there is such a need for pastors.

New AME Zion Bishops—The Shifty-fourth Quadrennial Conference of the African Methodist Episcopal Zion Church elected four new Bishops in Brooklyn, N. Y., last week. Left to right: Bishops-elect Daniel C. Pope, S. G. Spottswood, H. B. Shaw and W. A. Stewart. Dr. Shaw is from Wilmington, N. C., and the others are from Washington, D. C.—Bing Photo.

Four AMEZ bishops passed since the last general conference was held. The newly elected bishop will fill one of these posts. Three other bishops will be elected to fill the other vacancies.

Dr. Shaw Wins First In AMEZ Bishop's Race

Special to Journal and Guide

BROOKLYN, N. Y.—Dr. H. B. Shaw, a general officer of the African Methodist Episcopal Zion Church, was elected bishop on the first ballot here Thursday at the 34th quadrennial session of the General Conference of the church.

Dr. Shaw, who has been an officer of the denomination for almost eight years, became the first winner in the race for the bishopric in a field of 34 candidates. Dr. S. G. Spottswood, Dr. W. A. Stewart, and Dr. D. C. Pope, all of Washington, D. C., were runners-up on the second ballot, but no bishop was elected.

THERE IS ONE candidate for the bishopric from the Virginia Annual Conference. He is Dr. Joseph D. Cauthen, pastor of Metropolitan AMEZ Church, Norfolk. He has the endorsement of his annual conference, the district conference and several groups in Norfolk.

AMEZ Delegate Sails For World Youth Conference

NYACK, N.Y.—Friends, bidded bon voyage to Miss Marjorie A. Stiggers, president of the National Youth Council of the AME Zion Church who sailed Wednesday with the American delegation on the Queen Elizabeth in New York City to attend the World Conference of Christian Youth to be held Travancore, India.

Miss Stiggers will represest the AME Zion Church. The delegation of which she is a part will disembark at Cherbourg, France on Nov. 3 and will spend 12 days touring France Germany, Switzerland, Belgium, Holland and England befor sailing for India on Nov. 15.

Miss Stiggers is active in youth work and is member of the AME Zios Church in Akron, Ohio. She is a graduate of the University of Akron, and did graduate work at Hood Seminary of Livingstone The trip was made possible by contributions from Conferences, District Conventions and Churches of the AME Zion Church under the Leadership of the Bishops, Presiding Elders, Pastors and other Christian leaders. The trip is sponsored by the Christian Education Department of the AME Zion Church of which Dr. James W. Eichelberger is the general Secretary.

A Reporter Goes to Church :

Service Has Rare Warmth

A.M.E. Zionists' Worship Rites Friendly, Earnest

By ORA SPAID

A chilling rain drizzled down yesterday morning at church time; it was the kind of autumn day that reminds you winter is on its way.

Some of the pews were empty in the small, simple sanctuary of the Jacob Street Tabernacle, African Methodist Episcopal Zion Church, 971 S. Preston. And the church was a little cold, like the gray day outside.

In his little study up near the organ pipe room, the Rev. R. N. Davis put on his long black robe. Then three church leaders came in. While the heavy throb of the organ playing the processional hymn filled the study, the little group bowed their heads and Mr. Davis prayed for God's guidance in the service.

Three Choirs Appear

In the sanctuary, the white-robed choir filed down the aisles, took their places in the choir loft. A baby choir of 4- and 5-year-olds in red and white robes shuffled to a front-row pew. The junior choir of teen-agers, wearing bright red and white vestments and blue mortar-board caps, marched to seats at the side.

Mr. Davis, a tall, broad, impressive man, took his place behind the white-draped pulpit. After the congregation had sung the call to worship, he offered the invocation, slowly, deliberately choosing his thoughts.

Pastor Starting 8th Year

Then the minister had words of greeting for the congregation and each of the choirs. They were warm words, unhurried and personal. He talked a little about himself, of how he was begining his eighth year with the church. "You've been awfully nice to me," he said very simply, but with much meaning.

As late-comers arrived, members welcomed them with open, genuine friendliness. A little girl leaned over the seat in front of her, tapped a late-comer on the shoulder, and whispered "Hi."

Courier-Journal Photo

BABY CHOIR of Jacob Street Tabernacle sings familiar words—"Jesus loves me, this I know, for the Bible tells me so. Little ones to Him belong; they are weak but He is strong."

As the service moved on, the visitor became conscious of an unusual warmth in the atmosphere. It was no one part of the worship or the attitude of the members; it was several little things cobmined.

The many children in the congregation, part given to the baby choir and the junior choir, the familiarity of the worshipers with the service, for none used a hymn book—all these helped to create a feeling of informal earnestness.

When a benevolent offering was taken, a stranger put in a dollar bill, but an usher politely told him that only change was expected; this wasn't the main offering.

The pastor announced "there's not much preachin' in me this morning," and requested that one of his favorite hymns be sung to shorten his sermon time. When he did begin to preach, his message was simple and strong. He talked about "the old man and the new man."

'Rededicate Yourself'

"We must wrestle with two selves," he said, "and the old man must be subjected to the new man. Rededicate yourself; get ready for the task."

It became time for Holy Communion, and by groups the entire congregation filed to the altar rail t kneel and receive the bread and wine. As the choir chanted the lovely Communion hymn, "At The Cross," the penitent recited the confession, again from memory ,and accepted the absolution. Returning from the altar, the faces of the communicants were happy, as those rejoicing in the God-given sacrament.

Every religious denomination has some doctrine of emphasis. In Methodism it is "the warm heart," that spirit of living which evolves when a man is dedicated to Christ. John Wesley described it as the result of being born again, an experience in which love overcomes hate, contentment replaces turmoil of soul, and a spiritual warmness captures the heart.

The warm heart is certainly exemplified by members of the Jacob Street Tabernacle.

It was still raining when the congregation filed out of the church. They sky was still gray, but it didn't seem to be as cold as it had been.

Methodists Elect Bishops

Love, Bowen To Top Posts

NEW YORK—The election of Bishop Edgar A. Love, Baltimore, as president of the Methodist Federation for Social Action was formally announced by the Federation office in the Methodist Building here.

While Bishop Love's nomination two months ago was tantamount to election, the action was not completed until ballots were returned by mail from all sections of the country to the national headquarters.

BISHOP BOWEN NAMED

One of two vice presidents is Bishop J. W. E. Bowen, of Atlanta. Bishop Bowen was elected to the episcopacy in Atlanta in 1948; Bishop Love in Philadelphia last June.

Federation representatives will secure interviews with United Nations officials to urge support of United Nations action for cecessation of fighting of both sides in Korea during peace negotiations.

The United Nations will also be urged to give moral support to the struggle against racial oppression in South Africa.

A vote of commendation was given the deans and faculty members of the University of the South, in Sewanee, Tennessee, who submitted their resignations because of the refusal of the university to admit Negro students

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AMEZ

New Bishops' Council Of AME Zion Church

Shown are the bishops of the AME Zion Church, including the four new bishops, named at General Conference in Brooklyn, N.Y., last week. Front row, left to right, J. W. Martin, J. W. Walls, Cameran C. Alleyne, W. W. Slade, Second row, J. C. Taylor, H. T. Medford, W. C. Brown, D. C. Pope. Third row, W. A. Stewart, R. L. Jones, S. Gill Spottswood and H. B. Shaw. The Revs. Messrs. Shaw, Pope, Stewart and Spottswood are the new bishops.

AMEZs Assign 4 New Bishops Given 9-10-11-12th Episcopal Districts

By JAMES L. HICKS

BROOKLYN, N.Y. — Washington's three newly elected bishops of the AME Zion church, Bishops were assigned to the 10th, 11th, and 12th Episcopal districts, respectively, as the Zionites closed their 34th quadrennial session.

Bishop Spottswood, former pastor of John Wesley Church in Washington, was assigned the 10th district, covering Mississippi, West Tennessee, Oklahoma, Texas, North Arkansas and Arkansas.

Bishop Stewart was assigned the 11th district, covering California, Oregon, Washington and the Southwest Rocky Mountain region.

Bishop Pope was given the 12th district and named as resident bishop to Africa, which takes the West Gold Coast, East Gold Coast and Nigeria.

It was stipulated at the conference that the bishop assigned to Africa would not be given any American duties.

Bishop H. B. Shaw, Wilmington, N.C., minister, the fourth bishop elected, was assigned to the ninth district, which takes in West Alabama, Florida, South Florida, Georgia, South Georgia and Louisiana.

Eight Others Assigned

Assignment of the eight other bishops follow:

First district: Bishop W. J. Walls, Western North Carolina, New England, New York and Western New York.

Second district: Bishop J. W. Martin, Michigan, Cape Fear and Ohio.

Third District: Bishop C. C. Alleyne, New Jersey, Philadelphia, Baltimore, Tenneessee, South America and the Virgin Islands.

Fourth District: Bishop W. C. Brown, Kentucky, Blue Ridge, Allegheny and Missouri.

Fifth District: Bishop W. W. Slade, South Carolina, Palmetto and West Central North Carolina.

Sixth District: North Alabama, Central Alabama, Cahaba, South Alabama, Alabama.

'We Didn't Mean To Embarrass Edith Sampson'

AMEZ Bishop Answers Mrs. Sampson's Statement on Paul Robeson Appearance; Avoids Some Charges Made in Letter

CHICAGO—(ANP)—Bishop W. J. Walls of Chicago last week said that the appearance of Paul Robeson at the ninth session of the thirty-fourth General Conference of the AME Zion Church was not designed to embarrass Mrs. Edith Sampson, former representative of the State Department in Europe.

Bishop Walls presented his version of the incident in answer to a statement issued by Mrs. Sampson in which she blasted him for allowing Robeson to appear on the same night as she.

However, many of the questions which Mrs. Sampson raised in her statement were left unanswered by Bishop Walls.

* * *

BISHOP WALLS expressed surprise that Mrs. Sampson took the attitude that she did over the incident. He said that this country has always had persons of different political beliefs, but that it had not prevented them from entering the same house together. His letter read in part:

"I am at a loss to know why Mrs. Edith Sampson insists on saying she was put on a program with Paul Robeson. The program did not have Robeson's name in the print. The program was completed with her speech and she and all the platform guests were removed from the platform.

"Then as a recreation the skit, Harriet Tubman and Freedom in the AME Zion Church was given by a group, Paul Robeson being one of six others who came on to give the delegation and public some idea of where our members played in the great struggle for race freedom.

* * *

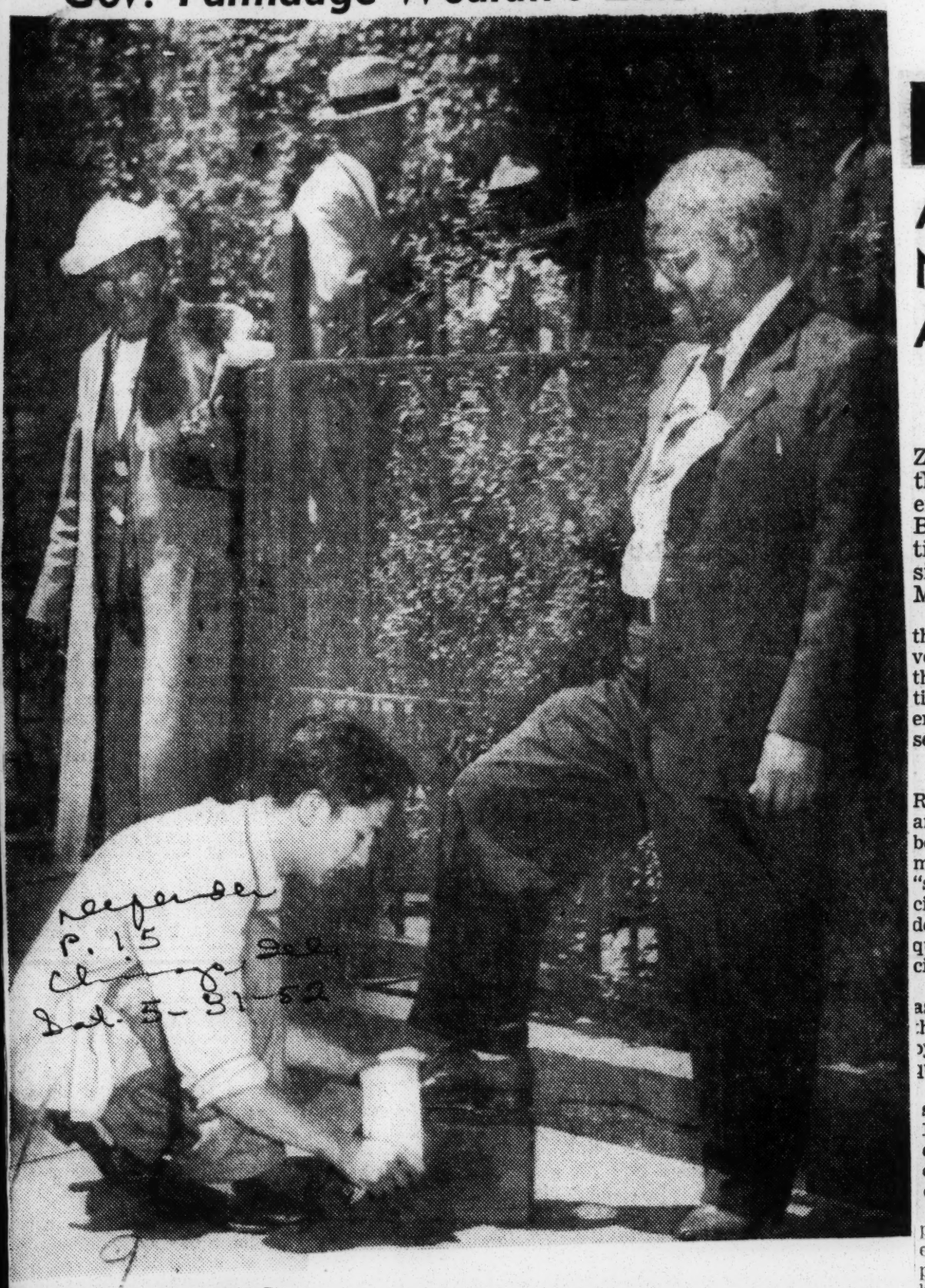
"IT WAS appropriate to have Robeson sing Tubman and Negro melodies of faith since his father was spirited to freedom by the underground railroad by Harriet Tubman and Paul, himself, is a member of the AME Zion Church in which his father was a minister and his brother is at present a pastor.

"Neither Mrs. Sampson nor Mrs. Ruth Whaley were made to confront the players."

Bishop Walls' explanation of why Robeson's name was not on the printed program was in answer to a statement by Mrs. Sampson in which she said that the absence of Robeson's name was not because of an attempt to fool anyone who had known she appeared if she had known Robeson would appear on the program with her.

Bishop Walls also said that Mrs. Sampson said that her first knowledge of the noted singer's appearance was after she arrived at the conference. She and Mrs. Whaley were the only ones who remained seated when a vote was taken on Robeson's passport.

Gov. Talmadge Wouldn't Like This



Delegates to the AME Zion Church Conference in Brooklyn, N.Y., got a taste of Northern business enterprise which many of them do not find in their hometowns. Here Nick Phillips, white shoe shine boy of Brooklyn shines the shoes of a delegate, W. O. Redding Jr. of New Bern, N.C.

AMEZs Four Bishops

AMEZs Will Not Retire Aged Bishops

By WILLA MAE RICE
(Staff Correspondent)

BROOKLYN — The AME Zion Church, meeting in its thirty-fourth General Conference, will elect only four Bishops rather than the anticipated seven during its sessions here which close on May 22.

This development resulted after the conference's deliberating body voted overwhelmingly to waive the law requiring a Bishop to retire from active duty at the General Conference nearest his seventy-fourth birthday.

* * *

THREE BISHOPS, the Right Revs. J. W. Martin, W. W. Slade and W. C. Brown, would have been replaced under the retirement code if it had not been "suspended." Four other vacancies had been created through the death of four Bishops during this quadrennium. Only these vacancies are to be filled.

The recommendation setting aside the superannuation of the three veteran Bishops was made by Bishop C. C. Alleyne in his quadrennial address.

Election of the Bishops is slated to begin Thursday, May 15. More than seventy candidates are campaigning for seats on the bench. General church offices are also to be filled.

The agenda contains vitally important matters of change in several fields of operation. One proposal would increase the overhead general claims assessments from $425,000 to $600,000.

* * *

ANOTHER WAS a set of recommendations for reorganizing the church publishing house. The ministers and laymen body also will offer a proposal on the selection of its manager by the Board of Publication instead of by election with other general officers. New legislation for the Home Mission and Evangelism Boards was also scheduled.

Marking an inspired effort of the denomination toward its schools, the Rev. A. Hilliary Fisher of Greenville, Ala., came to the conference with a resolution for a memorial for Dr. Joseph C. Price, founder of Livingstone College. The memorial, commemorating the 100th anniversary of his birth, would be in the form of a $250,000 Christian Education fund.

One of the conference highlights will be the appearance of Judge J. Waites Waring, Mrs. Eleanor Roosevelt and Walter White during "Human Rights Day," May 20.

Mrs. Edith Sampson will address the session on May 16.

Candidates for the bishopric are Dr. W. O. Carrington, New York City; Dr. W. A. Cooper, St. Louis; Dr. B. C. Robeson, New York City; Dr. E. S. Hardge, Philadelphia; Dr. Stephen Spottswood, Washington, D. C.; Dr. J. C. Nelson, Newark; Dr. R. T. Hunter, Harrisburg, Pa.; Dr. David C. Lynch, Jersey City; Dr. W. A. Steward, Washington, D. C.; Dr. D. C. Pope, Washington; Dr. A. L. Fuller, Cleveland; Dr. C. E. Tucker, Louisville; Dr. W. S. Blackwell, Charlotte, N. C.; Dr. J. B. Pierce, Sewickley, Pa.; Dr. J. A. Johnson, Nigeria, Africa; Dr. F. S. Anderson, Louisville; Dr. L. R. Baskin, Tuskegee, Ala.; the Rev. S. J. Burke, Newbern, N. C.; Dr. J. D. Cauthen, Norfolk, Va.; Dr. C. Coleman, Mobile, Ala.; Dr. D. C. Crosby, Chester, S. C.; Dr. G. M. Edwards, Baltimore; Dr. E. H. Hicks, Crossett, Ark.; Dr. D. P. Thomas, Chicago, and Dr. R. H. C. Lee, Chicago.

Also Dr. W. A. Willard, St. Paul; the Rev. U. S. Johnson, North Carolina; the Rev. S. H. Marion, Los Angeles; Dr. David C. Lynch, Jersey City; Dr. Walter R. Lovell, Charlotte; Dr. J. Albert Moore, Indianapolis; Dr. F. C. Spurgeon, Chattanooga, and Dr. J. S. Nathaniel Tross, Charlotte.

N.C., D.C. Ministers New AMEZ Bishops

By JAMES HICKS

BROOKLYN — Elected bishops of the African Methodist Episcopal Zion Church here last week at the denomination's 34th annual conference were four outstanding Zionist clergymen — three from Washington, the nation's capital, and the fourth from North Carolina.

The new bishops are the Rt. Revs.:

HERBERT BELL SHAW, 44-year-old financial secretary of the denomination, a Wilmington, N.C., undertaker;

S. GILL SPOTTSWOOD, 55, for 16 years pastor of one of Washington's largest Zion churches, who polled the second largest amount of votes;

E. C. POPE, who ran third in the balloting; and

W. A. STEWART, who was fourth.

The tall, handsome, Rev. Mr. Spottswood was almost overcome at his election when he was led to the platform by Bishop Raymond Lucas Jones of Charlotte, N.C., to accept the plaudits of his followers.

Call for Wife

As he mounted the platform to accept the congratulations of the huge crowd which packed the church, there were cries from the crowd for his poplar wife, Mrs. Viola Booker Spottswood.

Mrs. Spottswod was then led to the platform by Mrs. Virgie Charleston of Washington, a member of the John Wesley congregation.

She mounted the platform with tears in her eyes and fell into the arms of her husband where she remained motionless for a few moments.

Then a great ovation arose from the church and the new bishop arose to thank his followers.

Ths. Rev. Mr. Spottswood, having regained his composure by this time, addressed the conference in a firm voice saying:

"I'm Grateful"

"Bishops and members of the general conference," he said, "I am humbly grateful to all in the general conference for having selected me to the bishopric of the great AME Zion Church, and I now rededicate my life, as in the morning of my ministry, to the building of the Kingdom of God through our Zion."

Little Doubt

Although Bishop Spottswood's election did not come until the third ballot, there was little doubt in the minds of the conference delegates that he would be elected.

On the first ballot in which the Rev. H. B. Shaw had been elected a bishop, the Rev. Mr. Spottswood had run second with a total vote of 237.

He led the ticket on the second ballot which came Wednesday night bosting his total to 290 votes, but this was still short of the two-thirds majority required for election.

On the third ballot, however, the Rev. Spottswood was not to be denied. In fact, when reporters arrived at the conference on Thursday morning, the word was already out from high church officials on down that "we are going to get Spottswod in on the next ballot."

Reported At 3

When the tellers returned to make the report of the third ballot shortly before 3 o'clock, they reported that 467 ballots had been cast in the third balloting, that three votes had been declared invalid and that 309 votes were required for election. Then they read the totals.

The. Rev. Mr. Spottswod led the slate with a total of 332 votes, 23 votes more than was required to elect him.

Still fighting it out in second place were the Revs. W. A. Stewart of Washington, who polled 247 votes, and E. C. Pope, also of Washington, who ran second to Bishop Spottswood with 278 votes.

The Revs. Stewart and Pope had been tied on the second ballot with 183 votes each.

Carrington Behind

The. Rev. W. O. Carrington, host minister to the conference, continued to lag far behind the leaders as third ballot was taken. He drew 75 ballots on the third vote.

Another surprise was the third ballot vote cast for the Rev. B. C. Robeson, who had been looked upon as one the favorites.

After receiving 58 votes on the first ballot, the Rev. Mr. Robeson dropped to 42 votes on the second and drew only 23 votes on the third ballot.

As the third ballot was counted, it was obvious that the race had now developed into a two-way fight between the Revs. Mr. Stewart and Pope of Washington, with both men apparently headed for election on separate ballots to complete the election of the total of four bishops.

Shaw First Winner

The Rev. Mr. Shaw was elected a bishop on the first ballot of the AMEZ's conference.

A successful Wilmington, N.C. undertaker, and the father of two children, he received a total of 330 votes on the first ballot which was 11 more than the 319 votes required as a two-thirds majority of the 484 delegates voted.

Against 41 Candidates

The popular North Carolina churchman won his position in a race against 41 candidates in which the voting ran from one vote to the 330 received by Bishop Shaw.

The Rev. Mr. Spottswood of Washington, tolled 237 votes on the first ballot for the next highest vote received by any candidate, but this total was 82 votes short of the required 319 needed.

The Rev. Mr. Spottswood, who had been considered a strong candidate along with Bishop Shaw, led the slate on the second ballot with a total of 290 votes, picking up 53 voters between the first and second ballot.

Also on the second ballot, the Rev. W. A. Stewart of Washington, D.C., who received 140 votes on the first ballot, boosted his total to 183 for a second place tie with the Rev. D. C. Pope, also of Washington, who tolled 183 votes on the second ballot after drawing 107 on the first ballot.

The newly elected Bishop Shaw jubilantly leaped to the podium and thanked his supporters after his election.

AMEZ

AMEZs to Seek Ways To Raise More Funds

By WILLA MAE RICE
(Staff Correspondent)

BROOKLYN—The election of four Bishops spotlighted activity at the AMEZ thirty-fourth quadrennial General Conference here last week. Elected were Dr. Herbert Shaw, the Rev. Stephen Gill Spottswood, the Rev. William A. Stewart, and Dr. Daniel C. Pope.

Bishops-elect Spottswood, Stewart and Pope hail from Washington, D. C. It is the first time in history that three men from the same city have been elected to the bishopric in the AMEZ Church at the same time. Bishop-elect Shaw, elected on the first ballot, hails from Wilmington, N. C.

* * *

BISHOP-ELECT SHAW served as general secretary of the Department of Home Missions, Pensions and Ministerial Relief for the Zion Connection for nine years, prior to his election.

Bishop-elect Spottswood, elected on the third ballot, has been the pastor of the National Church in Washington for sixteen years. Bishop-elect Stewart has been pastor of the Union Wesley Church in Washington and Bishop-elect Pope served as general secretary of Foreign Missions. The latter two men were elected on the fourth ballot.

Going into serious business sessions, the Bishops moved to strengthen the financial structure of the church to meet the higher operational costs. They would raise the current amount for support of the General Conference from $48,000 to $65,000 to become effective within six months. A suggestion included with this recommendation was the obtaining of 50,000 members to give $5 a year for four years to obtain a million dollars.

* * *

THE CONFERENCE passed a recommendation that no Bishops be retired at the 1952 meeting at an early session. It was set forth that if the Bishop's salary is kept at the same level now existing, the one-half salary for three retired Bishops would amount to $7,500 per year or $30,000 for the quadrennium.

In another economy move, the Episcopal Committee recommended that the resident Bishop of Africa shall not return to America at Connectional expense more than once during a quadrennium except to attend the General Conference, or in case of emergency. It was also proposed that this Bishop reside in Africa during his term.

To provide more urgently needed trained preachers, a budget of not less than $50,000 per annum was recommended for Hood Theological Seminary. It was also proposed that scholarships be created to attract more young high school graduates to the Christian ministry.

ANOTHER far-reaching suggestion offered was for action to deter dangerous trends involved in the institution of marriage. It proposed that pastors should hold clinics on marriage practice and fidelity and the sex relations in general. "The part of married life that involves children rearing, has become a most climant social problem," said the recommendation. "Hence," it continued, "it is imperative that people who marry be shown their religious and church obligation to the new generation and to happiness and stability in the relationship of husband and wife."

Two shrines of the church that came in for special recommendations, the Harriet Tubman Home in Auburn, N. Y., bequeath to the denomination by the famed abolitionist for an old folk home, and the Ag-

grey Memorial College for Boys.

It was advised that race-wide interest and country-wide philanthropy be enlisted for the home and that special efforts be made to finance expansion of the college established by the late Bishop Edgar B. Benton. It was also recommended that the Girl's College in the Gold Coast, Africa, be made a Connectional project.

AMEZ Church elects four bishops at sessions

NEW YORK, May 17—(AP)—Three Washington, D. C., clergymen were elected bishops of the African Methodist Episcopal Zion Church at the denomination's 12-quadrennial session here.

Dr. Herbert Bell Shaw, Wilmington, N. C., was elected on the first ballot.

The four were elected on the first ballot. They were Dr. Stephen Gill Spottswood, Dr. William A. Stewart and Dr. Daniel C. Pope, general secretary of the denomination's Women's Home and Foreign Missionary Society.

The church has more than 500,000 members in 10,000 congr

AME Zion Bishops—Complete lineup of African Methodist Episcopal Zion Bishops, including four elected last week in Brooklyn, N. Y. Front row, left to right: Bishops J. W. Martin, J. W. Walls, Cameran C. Alleyne and W. W. Slade. Second row, left to right: Bishops J. C. Taylor, H. T. Medford, W. C. Brown and D. C. Pope. Third row, left to right: Bishops W. A. Stewart, R. L. Jones, S. G. Spottswood and H. B. Shaw.—Campbell Photo.

14 Cited At AMEZ Conference

NEW YORK—Eleven individuals, a newspaper, a magazine and one civic organization were cited by the 34th General Conference of the AME Zion church for extraordinary work in the field of Christian education.

The quadrennial session of the church ended here last week. Awards were made to Dr. Ralph J. Bunche, Dr. Harry Emerson Fosdick, Ford Frick, Dr. George E. Haynes, Dr. John Haynes Holmes, William Trent, Jr., Dr. H. R. Jackson, Dr. John R. Mott, Dr. Florence E. Randolph (posthumous), Jackie Robinson and Dr. Channing H. Tobias

Also cited were the National Urban League, Our World magazine, and the New York Age, which was recently purchased by John H. Sengstacke, editor and publisher of the Chicago Defender.

More than 5,000 persons were on hand to witness the consecration of four new church bishops. Bishops elect H. B. Shaw, S. G. Spottswood, W. A. Stewart and D. C. Pope were consecrated as the ninth, tenth, eleventh and twelfth bishops of the denomination.

A fraternal message from the Colored Methodist Episcopal church was delivered by Rev. C. E. Chapman of Kansas City, Mo.

AMEZ Church Wins N.Y. Suit

Court Can't Upset Ecclesiastic Ruling

By JAMES L. HICKS

NEW YORK — The New York Supreme Court, in a far-reaching decision in favor of the AME Zion Church, ruled Friday that it is not the province of the courts to decide who is a member of a church.

The decision of the church and its tribunals on such questions is binding on the courts, Supreme Court Justice Pette of Queens County declared.

The decision means that the Rev. Charles Taylor, stormy petrel of the AME Zion Church since 1940, is not now a member in good standing of the AME Zion Church, and therefore, has no legal capacity to bring an accounting action against the church.

Expulsion Upheld

In ruling against the Rev. Mr. Taylor, the court, thus, upheld an earlier action in which church authorities expelled the Rev. Mr. Taylor from the church.

The decision apparently brought to an end a long and bitter legal struggle between the Rev. Mr. Taylor and Bishop D. Ward Nichols, presiding prelate of the First Episcopal district, with Bishop Nichols emerging as winner.

Rev. Mr. Taylor, however, said Saturday he would continue the fight.

The Rev. Arthur Brent and the Rev. Mr. Taylor brought the action against Bishop Nichols and other officials of the church to account for certain funds alleged to belong to the church.

They filed the suit on behalf of themselves and other members of the church.

Attorneys for the church moved to have the complaint dismissed on the ground that neither the Rev. Mr. Taylor nor the Rev. Mr. Brent are now members in good standing in the church.

Court Dismissed Action

In ruling in favor of the church, Justice Pette said: "The rule with respect to membership in a church is distinctly stated in 76- JS religious societies, section 88, as follows: Membership in a religious society is an ecclesiastical matter to be determined by the church and its tribunals and since church membership is not normally a contractural relationship and does not involve civil or property rights, it is outside the jurisdiction of the Civil Courts.

"It is not the province of the court to decide, who is a member of a church, and the decision of a church and its tribunals on such questions is binding on the courts.

The court concluded its findings with this statement "it follows that since neither plaintiff is a member in good standing of the defendant church they do not have the legal capacity to bring this action and the motion is dismissed and the complaint is granted."

Baptist Bodies United After Fifty-Two Years

Leaders of Baptist Merger—Pictured here are some of the new officers and leaders of the Allegheny-Union Baptist Association which was formed when the Allegheny and Union Baptist Association consolidated in Pittsburgh on Nov. 6, after being separated for fifty-two years. Left to right: H. R. Williams, secretary; J. A. Williams, retiring moderator of the UBA; G. F. Nelson, trustee, UBA; E. P. Tunie, new moderator of the merged association, is being congratulated by S. L. Spear, retiring moderator of the Allegheny; A. M. Waller, first vice moderator; S. A. Thurston, treasurer, and H. H. Gaines, corresponding secretary.—Harris Photo.

White and Negro Baptist Ministers Groups Meet

Some 50 members of the Atlanta Baptist Ministers Conference, composed of white preachers, met with 100 members of the Atlanta Baptist Ministers Union, made up of Negro pastors, Monday at Wheat Street Baptist Church.

Dr. Louie D. Newton, Druid Hills Church, and Dr. O. M. Seigler, Cascade Church, spoke to the group. The meeting was the first in a series designed to "promote closer relationship between Negro and white Baptists," said Dr. Louis Kennedy, president of the conference.

Huge Throngs Attend Memphis Sunday School, BTU Congress

The Memphis Sunday School and Baptist Training Unionn Congress conducted one of its largest Institutes at the Metropolitan Baptist Church October 3-7, 1952. 36 different courses in Religious Education and extra courses for ministers were offered.

Between 500 and 1000 were in regular attendance each night. One of the added features of the Congress was the "Boys Work In The Church" taught by Rev. V. W. Doug lass of Nashville, Tenn. Much emphasis is being placed on Certificates of Progress that are awarded to those completing a certain number of Courses.

The certificates of Progress lead on to Diplomas in Religious Education that are awarded at the National Sunday School and Baptist Training Union Congress at its annual sessions.

Mr. A. L. Cotton, president of the City Congress has served very diligently 15 years or since its beginning. Other officers are: Messers O. J. Armstrong, Dave Collins and C. L. Grissom, 1st, 2nd and 3rd vice presidents, Rev. A. McEwen Williams and Rev. H. C. Nabrit, Dean and Assistant Dean, Mrs. Mary Woods and Mrs. Lucile Green, Recording secretaries, Miss Beatrice Partee, Secretary of Board, Mrs. G. R. Atkins, Financial Secretary, Mrs. M. R. Fisher and Mrs. A. M. Olds, James, corresponding secretaries, Mr. J. B. Rhodes, Treasurer, Miss Elizabeth Wallace, Music Directress, Mrs. Idella M. Dean, Director of Sunday School, Mr. J. W. Mahone, Director of Baptist Training Union, Dr. R. Q. Venson, Instructor Sunday School, Mr. L. V. Johnson, Instructor Baptist Training Union.

Prof. E. L. Washburn, reporter, and Chairman of Program Committee.

State Baptists Meet In Macon, February 26-27

Worked p.1 Ga. 2-22-52

Final plans have been mapped for the coming Mid-Winter session of the General Missionary Baptist Convention of Georgia, Dr. H. A. Pinkston, president, to be held at First Baptist Church, Macon, Georgia, Rev. Alton F. Tyler, host pastor, February 26-27.

The theme of the meeting will be: "Cooperation in Church Work."

Some of the state's leading ministers and laymen will appear on the program.

Among the leaders to appear on the program are: Revs. J. L. Burt, Atlanta; E. J. Menefee, Waycross; E. A. Capers, Savannah; L. S. Stell, Dawson; J. W. Lowe, Macon; J. R. Lovett, Atlanta; W. M. Jackson, Atlanta; C. C. Cloud, Columbus; J. J. Strickland, Moultrie; U. G. Campbell, Atlanta; J. S. Street, Macon; A. F. Tyler, Macon; A. M. Reeves, Griffin; I. J. Yancy, Augusta; J. M. Benton, Savannah; O. J. Moore, Fitzgerald; and President Pinkston, who will preside over the executive board, and Rev. L. M. Terrill, vice-presidents.

The Woman's Convention, Mrs. Thomas, Brunswick, will meet jointly along with the Young People's Department and Laymen Movement.

Atlanta

Advance reports indicate a fine attendance and the public is invited to attend the two-n e gs in the mid-Georgia city.

Sat. 3-15-52 Advocate P. 8 Jackson, Miss.

The Executive Committee of the National Sunday School and B. T. U. Congress inspect entertainment facilities at Milwaukee, Wisconsin for the entertainment of the Annual Congress meet June 16-22, 1952. Plans are being completed to entertain 11,000 delegates expected. Congress Executive Committee seated: Left to Right: J. E. Gayle, New Orleans, La., Director of Public Relations; Rev. E. C. Estelle, Dallas, Texas, Associate Director General of Congress; Dr. W. H. Jernagin, Washington, D. C., President of Congress; Rev. A. Franklin Fisher, Atlanta, Georgia, Dean of Congress; Attorney J. C. Oliver, Chitagom, Illinois, Treasurer.

Dr. T. T. Lovelace is General Chairman of the Milwaukee Local Entertainment Committee.

7 States Represented At Song Leaders Convo

Afro-American P. 21

Sat. 3-15-52

MILWAUKEE — The National Baptist Song Leaders and Good Will Singers Convention which met here recently at Mt. Zion Baptist Church attracted delegates from Michigan, Ohio, Illinois, Indiana, Kentucky, Alabama and Tennessee.

B. Alumnus

The two-day session consisted of classes in piano and organ study, directing, and voice. Instructors were Mrs. L. W. Veal, Cincinatti, Ohio; Miss Doris Haynes, Nashville, Tenn.; and Thomas A. Dorsey, Chicago.

President Re-elected

Miss Mary W. Tribble, re-elected to her second term as president, officiated. E. W. D. Isaac, general director of the chorus, could not attend because of illness.

Sat. 3-15-52

Mrs. Epsie McColia served as mistress of ceremonies.

Officers elected include: Mrs. P. L. Sanders, of Canton, Ohio, vice-president; E. W. Williams, second vice-president; Minnie Isaac, secretary.

Pianists Named

Thelma Johnson, assistant secretary, E.W.D. Isaac, general director and treasurer and Isabella Webster and Doris Haynes, pianists.

The Rev. T. T. Lovelace is pastor of Mt. Zion. The convention will be held in Canton, Ohio, at Mt. Calvary Baptist Church, the Rev. J. R. Sanders, officiating.

Women Attend Baptist Meet

Afro-American P. 10

CAMBRIDGE, Mass. — The annual mid-year conference of the Massachusetts and Rhode Island Baptist Convention was held at the Union Baptist Church here, attended by a large number of women representing many churches in Boston and vicinity.

Sat. 3-15-52

Mrs. A. J. Sprately, wife of the Rev. Mr. Sprately, pastor of Concord Baptist Church, Boston, presided and presented the Rev. W. Marvin Gibson, pastor of Union Baptist and Edward Hale, pastor of Union Baptist Church in New Bedford, Mass.

Baptist

The highlight of the convention was the address given by the national president, Miss Nannie H. Burroughs, Washington. Other speakers were Mrs. Mary Gordon, vice-president of the local organization, Mrs. Elizabeth Thomas, Jersey City, N.J., Mrs. George Walker, secretary, the Rev. Kenneth A. Bowen, pastor of the Messiah Baptist Church in Brockton.

Baptists Revolt Over National Body's Bias

NEW YORK — The Baptist Ministers' Conference of Greater New York which held an "Action Conference" here last week passed a resolution supporting Abyssinian Baptist Church's move to secede from the National Council of Churches of Christ.

The BMC representing 300 ministers and churches totaling about 7,500 Baptists, stated in its resolution that it was going on record "as being openly opposed to any further delay of action on the part of the NCCC in respect to racial discrimination."

Halted Final Vote

The NCCC voted 7 to 15 last March 1 to postpone action on racial segregation until June 11. Two days later, the Rev. Adam Clayton Powell pastor of Abyssinian preached against the Council's action and the church voted to withdraw support from the NCCC.

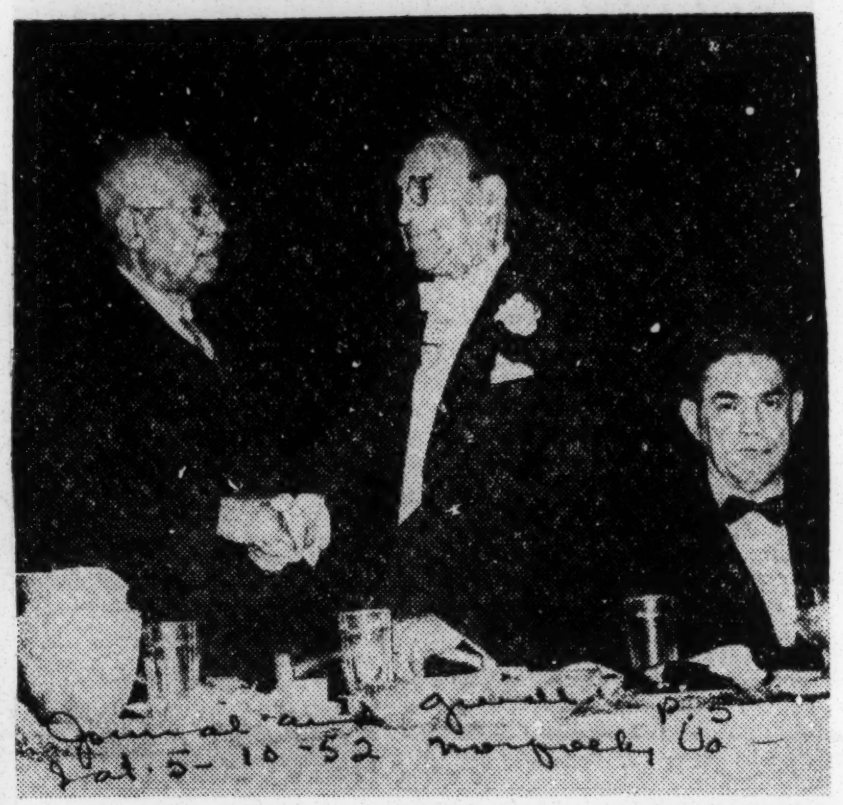
Last week's two-day Action Conference was held at Abyssinian and headed by the Revs. Thomas Kilgore Jr. and others.

A large crowd attended the panels on education, social action, race relations, politics, crime and corruption and housing and labor. Two of the principal speakers were the Rev. Dr. Marshall Shepard, Recorder of Deeds in Philadelphia and the Rev. Mr. Powell who is also congressman for New York.

News Press Photo Service

CHRISTIAN COURIER—As a gesture of inter-faith community co-operation, Congressman Adam C. Powell, pastor of Abyssinian Baptist Church, presented Monsignor Cornelius J. Drew, pastor of St. Charles Borromea Roman Catholic Church, a $100 donation for the St. Charles School and Community Center Fund. The Congressman also presented Father Drew with a medal which Pope Pius XII gave to him during his visit to Vatican City.

Pay Homage To Dr. T. S. Harten



The Rev. Thomas S. Harten, pastor of Trinity Baptist Church, Brooklyn, N. Y., who was recently honored by several hundred New Yorkers and residents from far away cities, for distinguished service in the field of religion and human relations. He is shown, in center, shaking hands with Dr. D. V. Jemison of Alabama, president of the National Baptist Convention, USA, Inc. Seated is Dr. C. M. Smith, pastor of Whalen Baptist Church, Philadelphia, principal speaker for the testimonial affair held at Hotel Diplomat, New York City.

PLAN FOR BAPTIST YOUTH MEET IN MILWAUKEE.—The executive committee of the National Sunday School and B. T. U. Congress inspect entertainment facilities at Milwaukee, Wis., for the entertainment of the annual congress meet June 16-22. Plans are being completed to entertain 11,000 delegates expected. Congress executive committee seated, left to right, are: J. E. Gayle, New Orleans, director of public relations; Rev. C. Estelle, Dallas, associate director general of congress; Dr. W. H. Jernagin, Washington, president of the congress; Rev. A. Franklin Fisher, dean of the congress, Atlanta; Attorney J. C. Oliver, Chicago, treasurer. Dr. T. T. Lovelace is general chairman of the Milwaukee local entertainment committee.

Dr. Reuben B. Gayden, who will give lectures during the spring program April 7-11 at the First Baptist Church, Eighth Ave., Nashville, Tenn., under the auspices of the Board of Education of that church. Dr. Gayden, who is the national director of Institutes of the Educational Board of the National Baptist Convention, will speak nightly at 8 o'clock.

FIRST AFRICAN BAPTIST CHURCH CELEBRATES 112TH ANNIVERSARY

COLUMBUS, Ga. — (SNS) — Steeped in a tradition which has been rich in achievements relative to the growth of Columbus and its metropolitian area ,the First African Baptist Church will celebrate its 112th year of inspired and uninterrupted service to the community Sunday morning August 17 with special services, it was announced by Dr. T. W. Smith, pastor.

One of the nation's most prominent clergymen of the Baptist faith, Dr. J. L. Horace, pastor of the Monumental Baptist Church of Chicago, Ill. will be guest speaker for the historic occasoin.

The Baptist Church's local organ began on February 14, 1829 under the inspired efforts of eleven white people and one colored slave named Joseph Location of the meeting place was on Broad Street.

This was the first church organized for divine worship in Columbus.

In 1840, the church was rebuilt and the old building was given to its Negro worshipers. Thus. the place of worship which stands on the corner of Fifth Avenue and Ninth Street was named the First African Baptist Church.

During the period from 1840 through 1854, white ministers served as its leaders. Church history relates the untold success of the Rev. James Whitten who served for six years. Following his passing in Israel, his position was taken over by the Rev. James S. Watt.

The final gathering of white and colored members took place in 1858 during the pastorate of Brother Dawson. Up to that time, 731 professed believers had been baptized, 390 white and 341 colored. The membership totaled 775; white, 302 and colored 473.

To the Rev. Harry Watson goes the honoring of being the church's first colored pastor. History further relates that he served with success and distinction.

Through the years, competent pastors, devoted members and friends gave unselfishly, thus culminating in all concerned and the community being further enriched spiritually and culturally through the First African Baptist church's efforts.

Dr. T. W. Smith, the church' present pastor has been its spiritua leader for the past 14 years. Be loved by a vast number of member of his race, he receives numberles calls annually to participate on a varied chain of religious, civic, com mittees His name is foremost of th those that promote interracial good will and cooperation.

In 1940, Rev. Smith organized the first Negro Boy Scout Troop in Muscogee County. In May, 1945, he successfully spearheaded a similar move which resulted in the organization of Negro Girl Scouts at his church.

During the first year of his pastorate, a church efficiency school was founded by Rev. Smith. This project has become part of the annual church program. The school was so helpful to its hundreds of local attendees that a training course in Bible history, Departmental Work, organization, and methods and other phases essential in church work have been added.

Over 250 Christian leaders, workers, and teachers have received certificates for having completed the courses. Felix Paul was the school's first director. He was succeeded by Miss Margaret L. Walker who was its supervisor for seven years. B. T. Fowlkes is the present director.

Having reached the first quarter century of continued success, the Batpist Training Union, whose primary purpose is in the training and development of youth character is currently under the supervision of James H. Lilly, general director, Mrs. Ernestine Parker, general secretary, and Mrs. Kate Williams, treasurer.

Of untold importance to the church program is the Senior Choir, staffed and composed of beautifully blended voices of both sexes. Mrs. Mary Thompson is its president, and Mrs. Laura H. Haygood, pianist, who has faithfuly served in that capacity since 1924.

Members of the far sighted and progressive official board includes G. F. Rivers Sr., chairman; W. A. Talley, treasurer, J. H. Williams clerk; J. J. Senior, Ellis Nelson, C. J. Jackson, Washington Grant Cardell Jones and A. L. Washington.

The Trustee Board members are W. A. Talley, chairman, J. H. Williams, Dr. G. H. Strickland, G. F. Rivers Sr., E. E. Farley, J. J. Senior, and Dr. T. H. Brewer Sr.

Since Dr. Smith assumed leadership of the pastorate, 796 members have been added to the church, and more than $150,000 has been raised.

One of the church's original innovations was the serving of light lunches following services to servicemen from Fort Benning, who on account of attending church, were oftimes late in returning to the noon day meals at Fort Benning.

Leaders Attend Interracial Missionary Meeting

The Interracial Committee for missionary cooperation between the Baptist women of Virginia held a meeting in Richmond, Va., last week. The group discussed plans to improve the program of interracial cooperation for missionary work in the state.

Shown in the photo above are three of the women who attended the meeting. Left to right are Mrs. Sarah A. Brosier, Suffolk, Va.; Mrs. J. C. Diamond, Norfolk, Va., and Mrs. Ethel V. Cook, Suffolk, Va.

Church Hails 144th Year

Abyssinian Has 15,000 Members

NEW YORK (ANP) — A presentation of "Works of the Masters," climaxed the 144th anniversary and Reunion Program of Abyssinian Baptist church here last week.

Works featured included those of Rachmaninoff, Rossini, Verdi, and "The Glory March" from Aida. Guest soloist for the occasion was Miss Evelyn Sachs, contralto of the Metropolitan Opera.

Abyssinian Baptist church, which boasts of being the largest Protestant church in the United States with a membership of some 15,000, was founded in 1808 by an associate minister of the First Baptist church who was dissatisfied with racism within that church.

Rev. Powell Jr., said in his 144th anniversary sermon of Abyssinian Baptist church opening the week's celebration, that "The Church must point out that America cannot fight a godless nation—Soviet Russia—with godlessness.

"If no civil rights come from the 83rd congress, then American leadership stands before the war of world opinion as being a leadership of dishonesty," the 43-year-old clergyman declared. "We have blamed the lack of civil rights on the Dixiecrats. There are no Dixiecrats in control of Congress now."

$81,000 Budget

Abyssinian Baptist has an estimated budget of $81,000 for the 1952-53 fiscal year.

Among the ministers who participated in the anniversary celebration were:

Dr. Benjamin E. Mays, president of Morehouse college, Atlanta, Ga.; D. Edward Wells, of the Baptist Minister's Conference of Greater New York and vicinity; George L. Payne, pastor, Victory Baptist Church, Bronx, N.Y.; W. W. Monroe, pastor, Memorial Baptist church, New York, and Dr. C. Asapamsa Johnson, president of the Interdenominational Minister's Conference of Greater New York and vicinity.

Negro, White Baptist Ministers Set Fellowship Meeting

ATLANTA, Ga., Nov. 25 — (Special) — The Atlanta Baptist Ministers' Union (Reverend D. A. Dixon, pastor of Iconium Baptist Church, president of the Atlanta Baptist Ministers' Conference. Dr. Louis Kennedy, pastor of the Brookhaven Baptist Church, president will meet Tuesday, November 25, at 12:30 (Noon) in an initial "Fellowship Conference" of white and Negro ministers for the first time in the history of Atlanta at the Wheat Street Baptist Church, Dr. William Holmes Borders, pastor.

The public is cordially invited to attend the meeting and the order of services will be as follows: Reverend Thomas G. Blue, pastor of Providence Baptist Church (South Atlanta) will preside. Reverend L. Juan Burt, pastor of Beulah Baptist Church (Westside) will serve as minister of music. The Scripture will be read and prayer offered by the Reverend Levi Maurice Terrill, pastor of Zion Hill Baptist Church.

The Inspirational Address will be delivered by the Reverend Dr. Louie D. Newton, pastor Druids Hill Baptist Church and the "Conference Sermon" will be preached by Dr. O. M. Seigler, pastor of the Cascade Baptist Church. Dr. Louis Kennedy, pastor of the Brookhaven Baptist Church and president of the Atlanta Baptist Ministers' Conference (White) will offer the closing prayer. The Wheat Street Fellowship meeting is the result of an invitation extended by the Atlanta Baptist Ministers' Union and on Monday, Dec. 8, at 12 (Noon) during the period for the regular meeting of the Atlanta Baptist Ministers' Conference the invitation has been extended for the returned "Fellowship Conference" to be held at the First Baptist Church. Fourth and Peachtree Streets, Northeast at which time Dr. Leander Asbery Pinkston, pastor of the Travelers Rest Baptist Church will preach the "Conference Fellowship Sermon" and Reverend D. A. Dixon, president of the Atlanta Ministers Union will offer the closing prayer. Dr. W. H. Borders, pastor Wheat Street Baptist Church will deliver the address.

Baptists Assets Total More Than 3 Million Dollars

BY REV. TASCHEREAU ARNOLD

A final audit of assets of the National Baptist Convention, Inc. shows that the world's largest organized Negro religious body has increased to $3,203,623, it was disclosed yesterday.

The report, previously submitted during the Chicago church convention by J. B. Blayton, certified public accountant, was released in final form approved by the convention delegation.

Excerpts from the reports are as follows:

The convention's total assets at June 30, 1952 amounted to $3,203,623,02, an increase of $125,933 45 over last year. It cash and other current assets amounted to $546,447-39.

Real estate and machinery held by the convention on June 30, 1952 showed a valuation of $2,527,638 12.

The Sunday School Publishing Board sold literature during the year which brought $660,614 86 and showed a net worth on its operations of $150,701 69. This was a net profit of nearly a one hundred percent increase over the previous year.

The BTU Board and the Bath House at Nashville and Little Rock showed considerable profit.

The foreign mission board showed tremendous growth during the year. Its total assets at June 30 amounted to $484,546 55 of which some $275,000 in cash and and government bonds.

Priest Becomes First Negro Pastor Of Catholic Church in D. C.

By ALICE A. DUNNIGAN

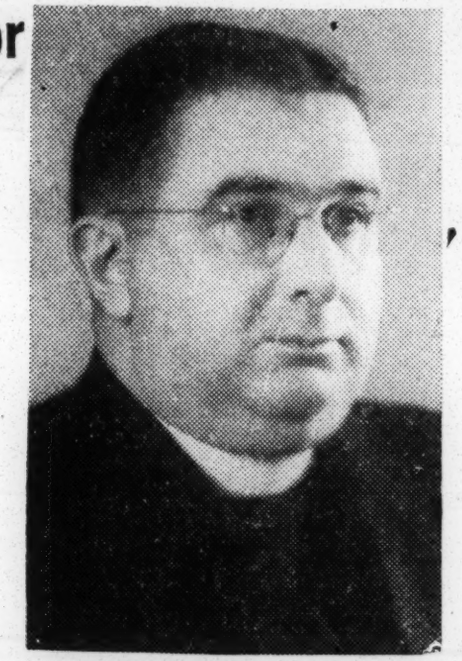
WASHINGTON. — (ANP) — The Rev. Chester C. Ball, the first Negro to become a pastor of a Catholic church in the District of Columbia, said his first masses as pastor of the Church of the Epiphany, last Sunday.

The Epiphany church, located on Dumbarton Ave., serves a fashionable Georgetown section including parishioners of both races. The congregation at this church, like most other Catholic churches in Washington, is mixed.

Father Ball is a native of Washington, the son of Mrs. Mary C. Ball and the late Joseph A. Ball. He reseived his preliminary education in this city. He later attended St. Augustine's parochial school and was graduated from Dunbar high school. After studying at Miner Teachers' college for two years he began his studies for the priesthood at Epiphany college, a Josephite seminary in Newburgh, N. Y. He completed his studies at St. Joseph's seminary and the Preachers' institute at Catholic university.

He became a curate at St. Joseph's church, Wilmington Del., after his ordination in 1941. There he remained until his appointment as pastor of St. Joseph's church, Glenarden, in 1945.

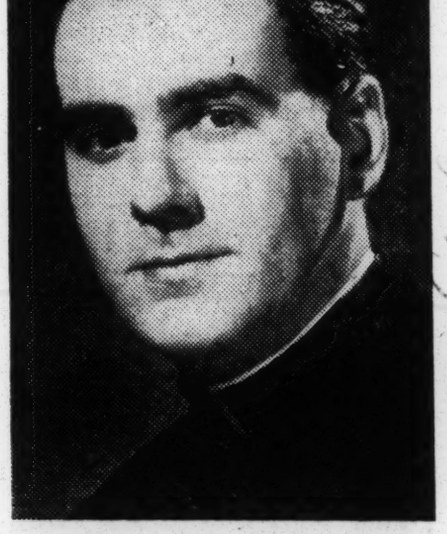
In his new appointment, he exchanged parishes with the Rev. Vincent J. Severeno under the direction of the Very Rev. Thomas P. McNamara of Baltimore, superior general of the Josephite Fathers, with the approval of the Most Rev. Patrick A. O'Boyle, archbishop of Washington.



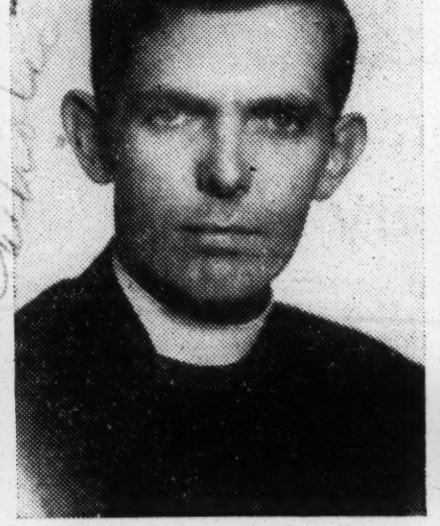
RT. REV. JOHN J. RALEIGH

FATHER PATRICK RUDDY

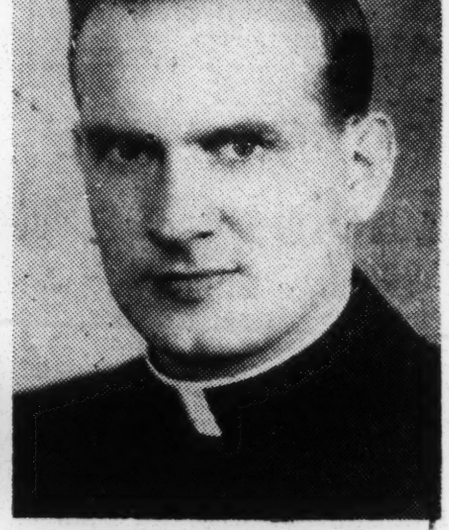
FATHER ERNEST PATRICK



FATHER PAUL MULLANEY



FATHER JOSEPH ALLEN



FATHER KEVIN DUIGNAN

Six Clergy Appointments Announced—

Mgsr. Raleigh Is Appointed Pastor Of City Of St. Jude, Montgomery

Fr. Ruddy, Assistant At St. Paul's, Goes To First Pastorate In Pensacola

The new pastor of the nationally-known City of St. Jude in Montgomery is the Rt. Rev. John J. Raleigh, at present pastor of St. Joseph's Parish and director of the Maryall Negro Missions of Pensacola. Msgr. Raleigh fills the vacancy left by the death on Oct. 22, of Father Harold Purcell, founder and director of this "city" built for the Negro people.

The new pastor to succeed Msgr. Raleigh at St. Joseph's is Father Patrick Ruddy, assistant at St. Paul's Church, Birmingham. This will be Father Ruddy's first pastorate.

Four changes among assistant-priests mov[illegible] Father Father Kevin Duignan from the parish of Pensacola, where he has been assistant since his recent return from a visit home to Ireland, to St. Robert's Church in Atmore.

These appointments are effective on Friday, Nov. 21.

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THE APPOINTMENT of Msgr. Raleigh as pastor of the City of St. Jude, brings him back to the Diocese he had served for 15 years in the Diocese of Albany, N. Y.

After one year under Father Harold Purcell at the City of St. Joseph's Parish, Pensacola. Msgr. Raleigh established at St. Joseph's Cathedral, where he has been assistant when he first came to the Diocese of Mobile in 1937. Before coming to undertake Negro work in the Diocese he had served for 15 years in the Diocese of Albany, N. Y.

After one year under Father Harold Purcell at the City of St. Joseph's Parish, Pensacola. Msgr. Raleigh as pastor of the City of St. Jude, brings him back to the Diocese of Mobile in 1937. Before coming to undertake Negro work in the Diocese he had served for 15 years in the Diocese of Albany, N. Y.

the headquarters of a missionary endeavor which had for its purpose the bringing of the Catholic Faith to the Negro people of Northwest Florida. He called this project the "Maryall Negro Missions" because he planned that every church, chapel and institution erected would be named in honor of Our Lady under her various titles.

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DURING the 14 years he has been at St. Joseph's, Msgr. Raleigh built four churches—Mary Immaculate Chapel in West Pensacola in 1941; Our Lady of Africa in Panama City in 1942; Our Lady of Victory in New Warrington in 1943; and Our Lady of Fatima in Cantonment in 1948. He has also built Our Lady's Parental Clinic and Our Lady of the Angels Hospital, which is a maternity hospital with 20 beds.

St. Joseph's parish has a grade and high school. At the present time a new high school building is under construction.

The pastor of St. Joseph's is assisted by three priests. Father David Bercherer, a diocesan priest and two Resurrection Fathers from Chicago, Father Clement Weiss, C.R., and Father Joseph Bartkowicz, C.R.

The City of St. Jude to which Msgr. Raleigh will report on Nov. 21, is a $5 million plant with a church, high school, grade school, and general hospital. It was built by the late Father Purcell over an 18-year period. It was made possible by contributions from all over the nation.

There are three priests already stationed at the City of St. Jude: Father C. F. Mensing, principal of the school; Father A. B. Fearon, C.R., and Father Ernest Socha, C.R., both Resurrection Fathers from Chicago.

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FATHER RUDDY, the new pastor of St. Joseph's Parish, Pensacola, has been an assistant at St. Paul's Church, Birmingham since October, 1947. Before coming to St. Paul's he had served as assistant at St. Mary's Church, Fort Walton, Fla., and St. Aloysius Parish, Bessemer.

Father Ruddy was born in Cavan, Ireland, Dec. 13, 1918. He attended St. Peter's College, Wexford, Ireland, and was ordained there, June 4, 1944.

FATHER ERNEST PATRICK, new assistant at Little Flower Parish in Mobile, is a native of Mobile where he was born Sept. 13, 1918. He studied at Notre Dame Seminary, New Orleans. He was ordained in the Cathedral, Mobile, Oct. 6, 1946. He has been assistant at the Cathedral since his ordination.

* * *

FATHER PAUL MULLANEY, new assistant at the City of St Jude, has been at the Little Flower Parish in Mobile since he was ordained in 1949. He is a native of Scranton, Pa., where he was born May 1, 1923. He attended Mt. St. Mary's Seminary, Emmitsburg, Md. Father Mullaney is engaged in work among the deaf and hard-of-hearing.

* * *

FATHER JOSEPH ALLEN, the new assistant at St. Paul's in Birmingham, returns to his native parish. He was born in Birmingham, Dec. 17, 1926. He attended St. Paul's School; St. Bernard's College, Cullman; Notre Dame Seminary, New Orleans. He was ordained in St. Paul's Church, Dec. 16, 1950.

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FATHER KEVIN DUIGNAN, new assistant at St. Robert's Parish, Atmore, the headquarters of the Catholic Missions of the Bible Belt, has just returned after a visit home to Ireland. He was ordained May 3, of this year. He served briefly at Bl. Sacrament Parish in Birmingham and on the Talladega County Missions with headquarters at Sylacauga.

Locals' kin first Negro S. F. priest, to celebrate mass

SAN FRANCISCO—San Francisco's first Negro priest, 26-year-old Paul A. Gopaul, of the Society of St. Edmund, will celebrate his first solemn mass in St. Mary's Cathedral Sunday morning at 10:30.

The young priest was ordained last Saturday at the Cathedral of the Immaculate Conception in Burlington, Vermont, by his ordination becoming the first Negro priest of the Society of St. Edmund. He is also the first Negro priest to celebrate mass in the Cathedral.

The sermon Sunday will be given by the Rev. Bruno Drescher, S.V.D., pastor of St. Benedict, the Moor Mission, and Father Gopaul's spiritual advisor.

As an altar boy at St. Benedict the Moor Mission, young Paul came in time to discuss his future with Father Drescher and declared his wish to become a "priest like you, Father." The priest and the mission helped him achieve his goal.

Rev. Gopaul will be honored at a banquet Sunday evening at the Fairmont hotel, and at a public reception Sunday afternoon at the mission.

He is the son of the late Mr. and Mrs. Mortimer Gopaul and was born in San Francisco June 11, 1926. The family then lived at the corner of California and Webster streets. His sisters and brothers include brother, George Gopaul, and a sister, Mrs. Clifford Morris, of Los Angeles; Michael Gopaul of Berkeley; Mrs. Wilson Vincent, of San Francisco. The priest's maternal grandparents, Mr. and Mrs. Samuel Gibbs, reside in the Bahamas.

Next month, Father Gopaul will officiate at the wedding of his brother, George, who will be married in Phoenix, Ariz.

At Everett high school, from which he was graduated, the young priest was first Negro president of the student body. He was graduated with the Classical Master of Arts degree and high honors from St. Michael's college in Vermont and completed his studies at St. Mary's Theological Seminary of the Society of St. Edmund, Randolph, Vermont.

25 Years A Bishop On May 4th

His Excellency, the Most Rev. T. J. Toolen, D.D., will be 25 years Bishop of Mobile on Sunday, May 4. To mark the occasion His Excellency will offer a Mass of Thanksgiving on Tuesday, May 6. The formal Silver Jubilee celebrations will be held next October. The picture above was made last Tuesday at Birmingham's Vocation Day. It shows His Excellency with little Olice Williams, age 9, and Bettie Blythe Bowman, age 7, dressed in the garbs of a Franciscan priest and a Franciscan sister. In the background is part of the exhibit of the Franciscan Sisters of St. Joseph who conduct the St. Francis of Assisi Colored Mission School in Bessemer.

American Negro Priest Opens Seminary In New Guinea For Natives

WEWAK, New Guinea—(NC)—A location at Bagaram, on Kairiru island near here, has been chosen as the site of a new regional seminary in Central New Guinea for the training of native seminarians.

The site was chosen by the Rev. Clarence J. Howard, S.V.D., former editor of St. Augustine's Messenger at Bay St. Louis, Miss., who was sent to New Guinea last year to "establish and direct" the seminary.

A native of Rocky Mount, N. C., Father Howard was the first Colored priest of the Divine Word Missionaries to be assigned to foreign mission work outside of Africa. He left Bay St. Louis Nov. 30, 1951, but did not reach Wewak until Feb. 12.

Father Howard recalled that Bagaram was the site of a flourishing mission before the war, but the Japanese used it as a supply base, with the result that American fliers subjected it to heavy bombing.

"We are going to have to build our seminary from the ground up," the priest reported. "Good building material is hard to get here, and about the most difficult to obtain are cement, nails and paint, which we will need in abundance. We certainly would appreciate any of our friends helping to supply these needs."

Father Howard, who was formerly Assistant Provincial of the Southern Province in the United States of his religious society, knows he faces a difficult task.

But he has already grown used to difficulties, not the least of which are the constant heat and the unpleasant abundance of mosquitoes and snakes in this missionary outpost.

"SINCE ARRIVING," Father Howard said, "I have divided my time among five different places — Yakamul, Kunjingini, Maprik, Kairiru and Wewak—learning the language, teaching in the schools, looking and listening.

"Each section has its own language, but 'Pijin' is spoken by the most of the native, so all the missionaries must learn that. I was able to hear my first confession in Pijin before Easter, and I tried my first sermon in that language in March."

Father Howard's new seminary will be under the patronage of Bishop Leo Arkfeld, S.V.D., Vicar Apostolic of Central New Guinea.

Emprasizing the remoteness of his new post is the fact that air mail takes two weeks to reach Wewak, while ordinary mail requires from three to four months, and packages may require up to six months.

A Big Step—Father Albert McKnight, recently ordained to the Roman Catholic priesthood at the Holy Ghost Fathers Senior Seminary in Norwalk, Conn., celebrates Solemn High Mass at St. Mark the Evangelist Catholic Church in New York. It is at this church where Father McKnight began his religious life as an altar boy like little Charles Jenkins, beside him.—Bartley Photo.

Church Christianized Africans Before America's Discovery

LINCOLN — UNIVERSITY, Pa.—Dr. George E. Haynes of New York City, prominent author and Protestant leader told the Lincoln University Summer Institute on Africa last week that Roman Catholic mission have been active in Christianizing African natives since 1491, the year before Columbus discovered America.

Formerly director of Race Relations for the National Council of Churches, and presently a consultant for the World YMCA International Council, Dr. Haynes spoke with particular attention to Portuguess possessions in Africa.

He pointed out that the early work of Christian missions in Angola was frustrated by the disorganization in native life caused by slave trade, adding, however, that some vestiges were left.

"When missionaries returned to Angola about 1870," Dr. Haynes said "they found there a welcome and some survivals of the ancient Christian teaching that made the people eagerly receptive of the Gospel, particularly among the Ovimbundu, one of the great tribes of the highlands with a high standard of culture."

Dr. Haynes expressed agreement with a communication to the New York Times of August 18 contributed by Vincent Robertson, which protested against giving financial aid to Portugal for a scheme of colonizing Portugueses immigrants in Angola and Mozambique.

In his communication, Mr. Robertson alleged, that the Portuguese government had done very little for the native peoples, alhough it has been in control in Africa longer than any other nation.

At bishop's jubilee—

Stritch says South can solve roblems

BY JOHN WILL
News special correspondent

MOBILE, Ala., Oct. 29—The theme that the South can handle its own problems without outside interference has been laid down by a Roman Catholic cardinal and the Catholic bishop of Mobile.

The speakers were Samuel Cardinal Stritch, archbishop of Chicago, and the Most Rev. Thomas J. Toolen, D.D., bishop of the Mobile Diocese. The occasion was the silver jubilee of Bishop Toolen's consecration.

Cardinal Stritch and Bishop Toolen spoke last night at a dinner at the Hotel Admiral Semmes, which followed a solemn pontifical Mass at the Cathedral of the Immaculate Conception, opening the three-day jubilee observance.

In the sermon at the Mass, the Most Rev. Fulton J. Sheen, auxiliary bishop of New York and national director of the Pontifical Society for the Propagation of the Faith, lauded Bishop Toolen for his efforts to impro[illegible]race relations in Alabama [illegible] his 25 years as head of [illegible]ic diocese.

CARDINAL STRITCH presided at the Mass. Seven archbishops, 29 bishops and six abbots were in the sanctuary. Upwards of 300 priests were in the congregation along were hundreds of sisters of the religious orders and Catholic laymen.

Today's jubilee events include a children's Mass on the campus of the new McGill Institute, with Cardinal Stritch presiding and Bishop Toolen as the celebrant. The Most Rev. William A. O'Connor, bishop of the Springfield, Ill., Diocese, is to preach the sermon.

Late this afternoon, the new institute will be dedicated by Bishop Toolen, and Bishop Sheen will give the address. The new high school was built at a cost of $1,400,000.

A public reception will be held tonight at the institute.

The final jubilee event will be the dedication late tomorrow afternoon at the new $4 million Providence Hospital.

In his address yesterday, Cardinal Stritch, who is a native of Tennessee, asserted that many persons from the outside proclaim their intention of helping the South, but actually give no help.

He referred to Bishop Toolen as one who has labored 25 years in the South for Southern people and "who has an understanding of your problems."

"The people from our universities and colleges who are studying social problems should come to Alabama and learn a lesson," Sheen said.

Sheen referred specifically to Blessed Martin de Porres Hospital here, one of the first maternity and general hospitals for Negroes in the South, and to the home for colored incurables at Marbury, Ala. He also cited some 70 other Negro institutions built under Toolen.

* * *

BISHOP TOOLEN declared his confidence that the South can solve its own problems and he added that "the FEPC won't do it."

In a frank reference to race relations, the bishop told his hearers that the Negro people of the South "are not looking for social equality." But he proclaimed the church's obligation to strive for social and economic justice for all races and groups.

"These problems in our Southland," he said, "will be solved by Southern action."

During yesterday's jubilee ceremonies, Bishop Toolen received the degree of doctor of laws from Loyola College of Baltimore, Md., of which he is a graduate. The degree was conferred by the Rev. Joseph K. Drane, S. J., dean of the college.

Another speaker was the Most Rev. Joseph F. Rummel, archbishop of New Orleans, who spoke of the high regard of Pope Pius XII for Bishop Toolen.

Martin J. Johnson, Mobile Catholic layman, presented the bishop with a scroll recording thousands of Masses, Holy Communions and other acts of devotion constituting a "spiritual bouquet" from the Catholics of the diocese in honor of the jubilee.

* * *

AT THE ANNIVERSARY MASS, a letter and telegram from Pope Pius praising Bishop Toolen and conferring the apostolic benediction on the diocese were read to the congregation.

Bishop Sheen, in his sermon, lauded the bishop as a "first citizen" in loyalty to his state and nation; an advocate of the rights of "the socially disinherited" and a "great shepherd" of the priests and people of the diocese.

IN KILIMANJARO MISSION

Father Ludovico, assisted by a seminarian, incenses the Blessed Sacrament at Our Lady of the Angels Seminary, Kibosho, East Africa, in the climax of the new movie, "Kilimanjaro Mission." The sound film, released by the Holy Ghost Fathers, Norwalk, Conn., is now being shown in nine countries. (NC Photos)

Selma Catholics Purchase Site For Negro Grammar School

SELMA, ALA., Feb. 18—The Fathers of St. Edmund, a Catholic Negro mission organization with headquarters in Selma, is planning to construct a $55,000 Catholic Negro grammar school here.

The land has been purchased for $20,000, according to the Rev. Father Norman Lambert, S.S.E., director of the missions organization.

The school site consists of old Bibb Lumber Company land which fronts 238 feet on Church Street and is 500 feet deep, located near the present mission campus.

The new school will be a combination brick and concrete fireproof structure. The initial building will contain four classrooms, three offices, a storage room, and other modern facilities, and will be increased to an eight-classroom school within the next two years.

Joseph Maschi, Montgomery, is the architect. Bids for construction will be accepted as soon as the site is cleared.

The new school will replace a 12-year-old structure on Broad Street which is termed inadequate for the 120 Negro grammar students presently enrolled.

Georgian Gets Pope Pius Award

By JULANIE LAMPKIN

Augusta, Ga. — Presentation of the Papal medal which had been conferred on Edgar L. Matthews, prominent Catholic of this city by his Holiness Pope Pius XII, was made at the Immaculate Conception Church last week by the Rev. Francis E. Hyland, D.D., J.C.D. Auxiliary Bishop of Savannah-Atlanta.

Matthews, the recipient of the medal, which is bestowed as a reward to those who rendered service to the church or the Pope, is a native of Jefferson county, Ga.

He is one of the founders of the Colored Catholic Layman's League of Georgia, and headed that organization for ten years and is now chairman of its executive committee. He is a member of the board of directors of Shiloh Orphanage, and treasurer of the Colored YMCA here. During World War II he was one of the most active volunteer workers at the USO club operated as a recreational center for colored servicemen.

Matthews is the first Negro in Georgia ever to have been given the distinction of receiving a medal from the Pope.

New Priest Offers Mass In Baltimore

Conducts Service At St. Francis During Md. Visit

BALTIMORE

New York State's first colored Catholic Priest offered Low Mass in Baltimore Thursday as he spent two days here visiting relatives.

Father Eugene Hicks who was ordained in St. Patrick's Cathedral on May 14 by Cardinal Spellman conducted mass at the St. Francis Academy and Chapel.

The 25-year-old priest began his first assignment Saturday when he reported to the Church of Regina Coeli at Hyde Park, N.Y.

Many Relatives Here

Father Hicks has numerous relatives living in Baltimore and most of them journeyed to New York to see him conduct his first Solemn Mass on May 18 at St. Rose of Lima in Rockaway.

An aunt of his is Mrs. Geneva Clark of the 1400 block Myrtle Ave. Cousins include Mrs. William Taylor and Mrs. Milton Dugger of the 1400 block Myrtle and Mrs. Nathaniel Mitchell of the 700 block N. Arlington Ave.

Other cousins are Mrs. A. Jack Thomas, Mrs. Blanche McRae and Mrs. Ada Butler.

Since he was ordained Father Hicks has been offering masses in various convents in the New York area.

Lived In Rockaway

The youthful priest, a resident of Rockaway was a deacon at St. Rose of Lima Church and had been head of the altar boys there. He has lived in that area for the past fifteen years.

Prior to moving to the Rockaways, Father Hicks was a resident of Manhattan. He was educated in the St. Anthony's Parochial School, Bronx; Cathedral College, the minor seminary of the Archdiocese of New York and St. Joseph's Seminary, in Dunwoodie, N.Y.

Three years ago Father Hicks and six other Seminarians from Dunwoodie stopped off in Baltimore during a trip to Washington.

The group had been awarded the trip by Cardinal Spellman for digging graves in New York during a strike by grave diggers.

Won Many Firsts

Father Hicks has won a number of firsts during his journey to the priesthood. He was the first colored student at Cathedral College and became the first colored to enter St. Joseph's for his training for the priesthood.

His mother resides at 473 W. 143rd St. in Manhattan but the new priest has lived with his aunt and uncle, Mr. and Mrs. Washington Murphy in the Rockaways for some time.

African May Be Named To Cardinal Body

LONDON, England — (ANP) — Rumor has it that the Rev. Dr. Kiwakuna, 56 year old bishop of Uganda, may be elevated to the College of Cardinals, the body which constitutes the highest dignitaries next to the Pope in the Catholic Church.

If Rev. Kiwakuna is elevated by Pope Pius XII, he will be the first Negro to be appointed to the sacred college. The move probably will be made in recognition of the importance of Africa in missionary work of the Catholic Church.

In recent years, Catholicism has been making great strides, not only in East Africa, but in Nigeria and the Gold Coast, where most of the missionary work is being carried out in the field of education by Irish priests.

The church in Uganda occupies a special place in the history of Catholicism in Africa, because of the persecutions of the first native converts in the latter part of the 19th century.

It was a result of the religious wars between the Africans who had been converted to the Protestant faith by Church of England missionaries, and the natives made Roman Catholics, that the British government declared a protectorate over Uganda.

AIDS U. S. PROGRAM IN GERMANY

Rev. Max E. Murphy, noted negro priest-sociologist, confers with George F. Donovan, senior advisor in Cultural Affairs, U. S. State Department, Frankfurt/Main, Germany. An American priest assigned to the Trinidad Diocese, British West Indies, he is presently helping the U. S. postwar program in Germany, in the field of refugee youth. Father Murphy, a graduate of the University of Prague, speaks German fluently. (NC Photos)

Catholics are really making up for lost time in showing their liberalism. Last week the National Catholic Conference on Family Life chose a Negro mother, Mrs. Maceo A. Thomas, of New York as the Catholic Mother of the Year. Meanwhile in the South, Mrs. Stephen V. Bonner was chosen as Catholic Mother of the Year for North Carolina by that state's North Carolina Catholic Laymen's Association. She was chosen by an all-white committee of five.

ells Life, Works Of Bishop James A. Healy

NEW YORK—The life story of the son of an Irish-born father and a Negro slave mother who became Bishop of Portland, Me., will soon be told in book form.

The Catholic Interracial council forum got a preview of the Right Rev. James Augustine Healy's biography last week from the author, the Rev. Albert S. Foley.

Born in Georgia in 1830, Rev- bishop in 1875. He died in 1900.

Among Bishop Healy's attributes were the gift of eloquence, a magnetic personality and exceptional administrative ability, Father Foley said.

Regardless of his mixed ancestry, he was loved by his flock who saw in him only a devout and devoted priest of God. Some old residents of Portland diocese still recall the sight of Bishop Healy walking through the streets of the city with children hanging to his hands and coat tails.

The Healy children received their secondairy education ot Catholic schools in the United States and Canada.

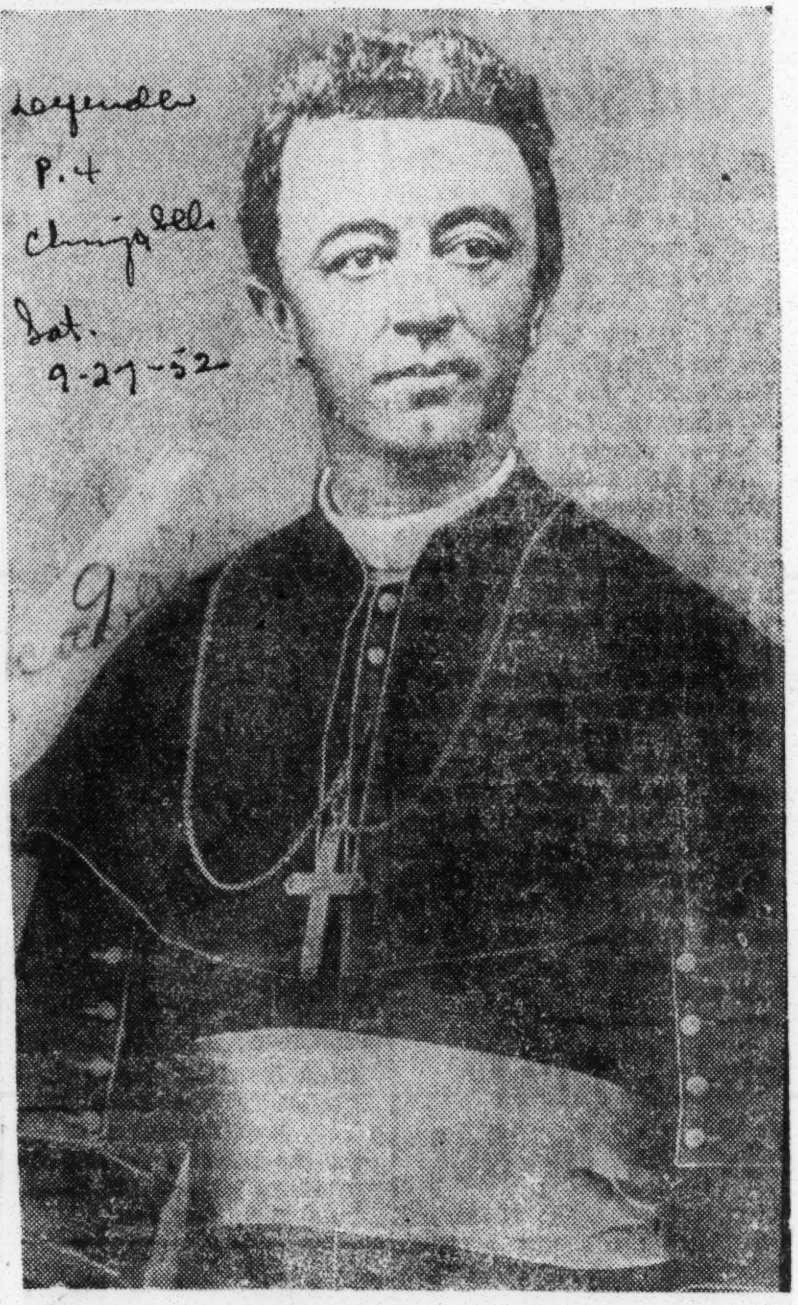
James Healy attended the newly-established Holy Cross college at Worcester, Mass., where he graduated in 1849 as valedictorian, with first honors in the first graduating class.

After attending Sulpician seminaries in Montreal and Paris, he was ordained in Notre Dame Cathedral in Paris, in 1854. Two of his sisters were nuns and two brothers were priests; one of them, the Rev. Patric Healy, Sr., was president of Georgetown university.

As a priest in New England, Father James Healy was known for his charitable work and as an authority on canon law. He was the first chancellor of the Boston diocese. In Portland, it is recalled that he rode about his parish on horseback with saddle bags full of groceries for the poor.

As bishop, he had a speical interest in the orphans of the diocese for whom he purchased an island in Casco bay as a summer camp.

Bishop Healy, Father Foley said, was not only beloved y his people, but was the friend of Cardinal Gibbons and many prelates



BISHOP JAMES A. HEALY

of his day. He wsas recognized as the best speaker among the known to be of mixed ancestry and was accepted as a man, a priest and a bishop on his own merits.

With Pope's Blessing—

Drive To Convert U. S. Negroes Begins

WASHINGTON — (NC) — His Holiness Pope Pius XII has imparted His Apostolic Benediction upon a movement to convert Negroes to Catholicism by getting them to honor the Sacred Heart.

This Conversion of the Negro Campaign is being promoted by the Work of the Enthronement of the Sacred Heart in the Home, which has headquarters here.

It calls for distribution of more than a million cards of postcard size bearing an image of the Sacred Heart. On the back of the cards are prayers which the Negro recipients are asked to say every day.

The Fathers of the Sacred Heart, who direct the Work of the Enthronement, point out that St. Margaret Mary said she was promised that Christ would give "all kinds of blessings" to those who honor the Sacred Heart.

Promoters hope that blessings merited by non-Catholic Negroes through the campaign will lead to their conversion.

"Everyone who accepts the card and honors it in any way, such as carrying it with him, or putting it in a prominent place in his home, is certainly going to be blessed by the Sacred Heart," the Rev. Francis Larkin, SS.CC., national director of the Work of the Enthronement, explained.

The Holy Father, through a letter signed by Msgr. Giovanni B. Montini, Papal Substitute Secretary of State, expressed the hope that "those men of good will, including particularly those of the colored race, who consent" in the spirit of religion and faith thus to honor Divine Love, experience in themselves the fulfillment of Our Lord's promise to bless every home in which the image of His Sacred Heart would be exposed and venerated."

Bishops of the U. S. have been asked to give their approbation to the campaign in their Sees. Many Catholic civic and fraternal organizations are being contacted.

During the campaign it is planned to distribute as many of the cards as possible to Negro parishes throughout the country, free of charge.

Letters will be sent to every colored school in the United States, asking the school officials to give the cards to children to bring home to their parents.

CATHOLIC CHARITIES

The Rt. Rev. T. M. Cullen, diocesan director of Catholic Charities, will speak at all Masses at St. John the Baptist Church, Grand Bay, Sunday, March 16, and at Assumption Church, Selma, March 23.

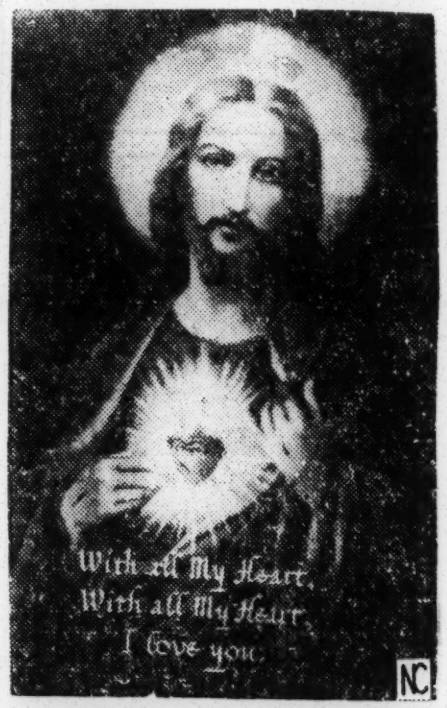
Negro Catholics are being urged to pray, offer up sacrifices, and go to Mass and receive Holy Communion for the conversion of non-Catholic Negroes in their parishes.

Key figures in this campaign will be thousands of boys and girls who belong to the Tarcisians of the Sacred Heart, an organization of junior apostles of the Sacred Heart. Through their official newspaper, The King's Reign, each Tarcisian Club or group has been summoned to adopt the non-Catholic Negroes in one particular county as their supernatural charges.

Every Tarcisian will then earn "Golden Pennies" for the Negro families in that county whose last name begins with the same initial as the Tarcisian's does. These "Golden Pennies" are to consist of prayers, sacrifices—especially obedience—and Masses, Communions, adorations and visits.

Any group of children in any school, whether they are Tarcisians or not, may join the project.

In addition all the Carmelite nuns in the United States have been asked to offer prayers and sacrifices for the success of the movement.



A MILLION postcard-size pictures of the Sacred Heart with a prayer will be distributed to Negroes throughout the U. S. in a movement to convert them to Catholicism.

Father Larkin estimates that only about 300,000 of the 13 million Negroes in this country are Catholics.

"There aren't enough priests and Sisters to reach them all, and yet many of them would become Catholics if they knew more about Jesus and the Catholic Church He founded," he noted. That is the aim of the national campaign, whose financing depends entirely upon donations.

The Conversion of the Negro Campaign stems from last year's congress of the Work of the Enthronement of the Sacred Heart in the Home.

During discussion on the subject of "the Sacred Heart and the Negro" it was brought out that the American Negro seemed ready for conversion and that this might be speeded by bringing him in contact with the Sacred Heart.

N. C. Catholics Name Negro 1952 "Mother"

DURHAM, N. C. — Breaking a precedent in the six year history of the North Carolina Catholic Mother awards, the General rally of Tarheel Catholic laymen named a Negro as recipient of the award.

Mrs. Stephen V. Bonner, of Washington, N. C., received an illuminated plaque during three-day sessions of the laymen's group, being held jointly with the Seventh Regional Conference of the Confraternity of Christian Doctrine.

THE CEREMONIES took place in the Washington Duke Hotel. Bishop Vincent S. Waters, of Raleigh, was among high churchmen present for the occasion.

Delegates to the conferences heard Father James Conroy, of Huntington, Ind., warn that Communists are attempting to influence American youth through use of obscene literature and motion pictures and radio shows.

Negro Saint Honored

NEW YORK. — (ANP) — A Negro Franciscan saint, Benedict the Moor, who was given in 1807 the power to perform miracles, recently was honored at a Manhattanville college tea here.

The Negro saint was canonized by Pope Pius VII and his body lies in a shrine provided by Phillip II of Spain.

An editorial in a recent issue of The Messenger, official organ of the Covington, Ky., diocese of the Catholic church, contrasted the respect shown Negroes in the 18th century with racial prejudice of today. Among other things, the editorial said:

"The 'little' people who look down on a minority group merely reveal their own insecurity and twisted consciences.

"The clerk who cannot equal his boss in social prestige must have a race to label inferior; the secretary who takes orders from the vice president all day feels better when on the way home a bus driver berates a colored passenger; the solid citizen whose conscience prompts him to charitable acts becomes quite un-charitable if someone suggests better housing for Negroes.

"It does no good, seemingly, to publish lists of notable Negroes, Negro Catholics, educators, artists, or saints . . . it does no good to point out that one of the first subjects to honor the Infant at Bethlehem was a Negro king.

"No one cares to remember that Blessed Martin de Porres was the son of a Negro mother and a white father. Those who want the Negro 'kept in his place' will lower their eyebrows long enough to look at the person instead of the pigment."

Midwest Clergy Conference Adopts Migrant Negro Plan

The Migrant Negro Catholic Clearing House was established at the final session of the Midwest Clergy Conference on Negro Welfare which met in St. Louis April 23 and 24. Purpose of the clearing house is to follow up Negro Catholics who migrate from the South to the North and West and who, in the past, have been lost to the church because of lack of welcome and immediate contact.

The Conference heard, accepted, and voted to sponsor the plan which was presented by a committee of St. Louisans headed by Rev. Patrick J. Molloy, pastor of St. Peter Claver's, Robertson, Mo. (a surburb of St. Louis), and secretary-treasurer of the Conference. Other members of the committee were: Rev. Albert Foley, S. J., St. Louis University; Rev. Raymond Willerding, St. Mary's Infirmary; Rev. James Bresnahan, St. Ann's Parish, pastor; and Brother Gerald Schnepp, S.M., St. Louis University.

Essence of the plan is a series of postcard mailings which will be distributed from one central location. Postcards will be printed and distributed to Negro churches in the South; when a Negro individual or family migrates to the north or west, the pastor will be asked to fill out and mail the postcard which will give basic information such as name of the migrant or migrants, probable address at their destination, and signature and parish of the pastor.

TO DISTRIBUTE CARDS

Distribution of the postcards will be made through the Provincials of the three religious orders which have the responsibility for many Negro parishes in the South, the Josephite Fathers, the Holy Ghost Fathers, and the Society of the Divine Word. All three orders were represented at the Conference: the Josephites by Rev. Samuel J. Matthews, S.S.J., of the Baltimore Motherhouse; the Holy Ghost Fathers by Rev. Frederick C. Lachowsky, C.S.Sp., of St. James Church, Alexandria, La.; and the Society of the Divine Word by Rev. Anthony Bourges, S.V.D. of Our Lady of Perpetual Help Church in St. Martinville, La., and Rev. Joseph Holken, S.V.D., pastor of Holy Ghost Church, Jackson, Miss. All pledged their cooperation in the distribution of the cards and the explanation of the plan to the pastors concerned.

For the present, headquarters of the Clearing House, will be Box 156, Robertson, Mo., and the St. Louis committee will take care of the distribution in the North when the cards in. Priests in key cities will be appointed to distribute the postcards or the information in their areas. The cities named at the Conference were, besides St. Louis: Chicago, Kansas City, Detroit, Milwaukee, Cleveland, Cincinnati and Indianapolis.

TO RECLAIM MEMBERS

The Conference recognized the larger aspects of the problem, such as the desirability of reclaiming the large numbers of Negro Catholics who have migrated in the past and who are now lost because contact was not made, as well as the fact that there is migration within cities, and from one city of the North to another. However, to keep the plan within manageable limits, the Clearing House will be limited at this time to current migrants from the South. The Conference designated it as a "pilot project" which, if successful, can be expanded to meet other needs.

Leading up to the adoption of the Migrant Negro Catholic Clearing House was an address by Rev. Albert S. Foley, S.J., of the Institute of Social Order and St. Louis University, whose study indicated that there are about 440,000 Negro Catholics in the United States. He pointed out the magnitude of the problem by indicating that in the decade 1940-50, some 1¼ million Negroes migrated from the South, a sizeable number of whom were Catholics. Other speakers heard during the Conference included: Most Rev. Charles H. Helmsing, D.D., auxiliary bishop of St. Louis; Rev. Alvin Deem, O.F.M., pastor of St. Joseph's Church, Kansas City, Mo., and president of the Conference; Father Molloy; Rev. Aloysius Wilmes, Sacred Heart Church, Elsberry, Mo.; and the four priests from the South. The Conference met in St. Louis at the invitation of Most Rev. Joseph E. Ritter, D.D., Archbishop of St. Louis, and was co-sponsored by St. Ann's Parish, Rev. James Bresnahan, pastor; and St. Louis University, Rev. Paul Reinert, S.J., president.

Ordained Priest Gives Mother 1st Blessing

The Rev. Eugene Hicks is shown giving his mother, Mrs. Alice Hicks, his first blessing after being ordained priest by Cardinal Spellman at St. Patrick's Cathedral in NYC last week.

Drive To Convert U. S. Negroes Begins

Catholic Week

WASHINGTON — (NC) — His Holiness Pope Pius XII has imparted His Apostolic Benediction upon a movement to convert Negroes to Catholicism by getting them to honor the Sacred Heart. Sat. 3-15-52

This Conversion of the Negro Campaign is being promoted by the Work of the Enthronement of the Sacred Heart in the Home, which has headquarters here.

It calls for distribution of more than a million cards of postcard size bearing an image of the Sacred Heart. On the back of the cards are prayers which the Negro recipients are asked to say every day.

The Fathers of the Sacred Heart, who direct the Work of the Enthronement, point out that St. Margaret Mary said she was promised that Christ would give "all kinds of blessings" to those who honor the Sacred Heart.

Promoters hope that blessings merited by non-Catholic Negroes through the campaign will lead to their conversion.

"Everyone who accepts the card and honors it in any way, such as carrying it with him, or putting it in a prominent place in his home, is certainly going to be blessed by the Sacred Heart," the Rev. Francis Larkin, SS.CC., national director of the Work of the Enthronement, explained.

The Holy Father, through a letter signed by Msgr. Giovanni B. Montini, Papal Substitute Secretary of State, expressed the hope that "those men of good will, including particularly those of the colored race, who consent" in the spirit of religion and faith thus to honor Divine Love, experience in themselves the fulfillment of Our Lord's promise to bless every home in which the image of His Sacred Heart would be exposed and venerated."

Bishops of the U. S. have been asked to give their approbation to the campaign in their Sees. Many Catholic civic and fraternal organizations are being contacted.

During the campaign it is planned to distribute as many of the cards as possible to Negro parishes throughout the country, free of charge.

Letters will be sent to every colored school in the United States, asking the school officials to give the cards to children to bring home to their parents.

Negro Catholics are being urged to pray, offer up sacrifices, and go to Mass and receive Holy Communion for the conversion of non-Catholic Negroes in their parishes.

Key figures in this campaign will be thousands of boys and girls who belong to the Tarcisians of the Sacred Heart, an organization of junior apostles of the Sacred Heart. Through their official newspaper, The King's Reign, each Tarcisian Club or group has been summoned to adopt the non-Catholic Negroes in one particular county as their supernatural charges.

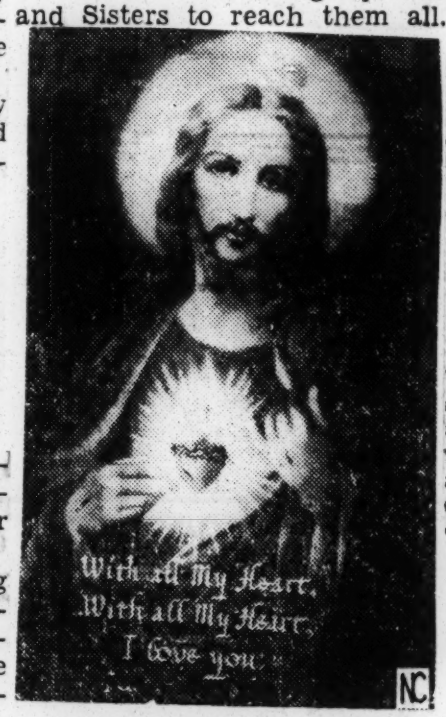
Every Tarcisian will then earn "Golden Pennies" for the Negro families in that county whose last name begins with the same initial as the Tarcisian's does. These "Golden Pennies" are to consist of prayers, sacrifices—especially obedience—and Masses, Communions, adorations and visits.

Any group of children in any school, whether they are Tarcisians or not, may join the project.

In addition all the Carmelite nuns in the United States have been asked to offer prayers and sacrifices for the success of the movement.

Father Larkin estimates that only about 300,000 of the 13 million Negroes in this country are Catholics.

"There aren't enough priests and Sisters to reach them all.



A MILLION postcard-size pictures of the Sacred Heart with a prayer will be distributed to Negroes throughout the U. S. in a movement to convert them to Catholicism.

and yet many of them would become Catholics if they knew more about Jesus and the Catholic Church He founded," he noted. That is the aim of the national campaign, whose financing depends entirely upon donations.

Catholic

The Conversion of the Negro Campaign stems from a last year's congress of the Work of the Enthronement of the Sacred Heart in the Home.

Bay St. Louis 3-15-52

During discussion on the subject of "the Sacred Heart and the Negro" it was brought out that the American Negro seemed ready for conversion and that this might be speeded by bringing him in contact with the Sacred Heart.

CATHOLIC CHARITIES

The Rt. Rev. T. M. Cullen, diocesan director of Catholic Charities, will speak at all Masses at St. John the Baptist Church, Grand Bay, Sunday, March 16, and at Assumption Church, Selma, March 23.

Negro Saint Honored

NEW YORK (ANP) — A Negro Franciscan saint, Benedict the Moor, who was given in 1807 the power to perform miracles, recently was honored at a Manhattanville college tea here.

Catholic Week

Georgia Mail Carrier Receives Papal Medal

AUGUSTA, Ga. (ANP) — Edgar Matthews, a native of Jefferson county, last week received the Papal medal, "Pro Ecclesia et Pontifice," which was conferred upon him by Pope Pius XII.

The Most Rev. Francis E. Hyland, auxiliary bishop of Savannah-Atlanta, presented the medal to Matthews at the Immaculate Conception church of which he is a member. 2-29-52

The papal decoration which was bestowed upon Matthews was instituted in 1888 by Pope Leo XIII and is awarded to those men and women who, in a general way, deserve well of the Pope, on account of services rendered the church and the Pope.

Pleads For Negro Diocesan Priests

Catholic Week

NEW ORLEANS—(NC) — The Rev. Joseph Francis, S.V.D., most recently ordained Negro member of the Society of the Divine Word, expressed the hope that more Negroes soon would be included among diocesan priests.

Bay St. Louis 3-15-52

The long and hard struggle of the Negro in society has led him straight to the altar of God, said Father Francis. As late as 1934, he said, there were no Negro priests in this part of the country. That year four were ordained into the Society of the Divine Word and today there are 37 regular and diocesan Negro priests in the United States, he said. He told how the Rev. James Wendell, S.V.D., who with the Rev. Matthew Chrisman, S.V.D., crusaded for a Negro clergy, contended that the Negro priest is needed to convert Negroes, as through his own birth and experience he could feel the pulse of his parishioners and understand their problems.

2 Catholics Ready For Priesthood

Leesville

BAY ST. LOUIS, Miss.—(ANP) —Two young men will be ordained as priests in ceremonies at St. Augustine's seminary here June 24.

They are Fraters Gerald Lewis and Thaddeus Boucree, now deacons. Sat. 6-14-52

Lewis, the son of Mr. and Mrs. Edmond Lewis, is a native of La. Boca, Panama. He will be the second son in his family to be ordained a priest in the Society of the Divine Word. Lewis entered the seminary in 1940.

Boucree, the son of Mr. and Mrs. Thaddeus S. Boucree, is a native of Holy Redeemer Parish, in New Orleans, La. He attended both the public and parochial schools in that city before entering the seminary in 1939.

The most Rev. Richard O. Gerow, bishop of Natchez, will ordain the two men. With their ordaination, the number of colored priests in this society will be 28.

410,000 Negro Catholics Listed

Annual Report Estimates 32,000 Left South Since '40

WASHINGTON—(NC)—For every new member gained by the Church among the nation's Negroes through birth during the last decade, two others have been gained by conversion. Since the 1940 census, the Negro population has increased 15.9 per cent, but the increase of Negro Catholics during the same period has been 52.5 per cent.

The spiritual welfare of the 100,000 Catholics among the Indian population of the country "is, in general, quite well provided for." The Church has "a solid foothold" among the Indians, who number slightly more than 300,000 in this country.

These are the highlights of the annual report of the Rev. J. B. Tennelly, S.S., secretary of the Commission for the Catholic Missions Among the Colored People and the Indians, which has been carrying on this work for 66 years.

410,000 CATHOLICS

The report estimates the Negro population of the nation at more than 14,750.000.

The report stated that the Catholic population among Negroes is 410,000.

There are 455 churches provided especially for service to Negroes, an increase of 10 during the last year, and to them 637 priests are attached, the report says. It adds: "The fruitfulness of the contacts with non-Catholic Negroes is indicated by the 9,462 adult converts reported for the year."

SCHOOLS

Next in importance to the churches, the report says, are Catholic schools for Negroes, which now number 329—nine of which were newly opened during the last year. The report adds that in the South the schools serve as a medium of favorable contact with the parents of non-Catholic pupils. The current enrollment in these schools was fixed at 72,554 by the report.

"Solicitude for Negro welfare is manifested in many ways," the report states. "Twelve hospitals and twice that number of well-equipped and well-staffed medical clinics are now being operated under Catholic auspices. Twenty-two institutions for the industrial training of Negro youth and for the care of orphaned and delinquent Negro cnildren are being maintained. Twenty-five Catholic social welfare centers for Negroes are carrying on well-organized activities, such as day nurseries, recreational work, libraries and study clubs."

The report states that more than 2,000 nuns, members of some 100 religious communities, constitute the larger part of the personnel of the schools and other establishments. It adds that 450 of these nuns are Negroes.

THE SOUTH

The report states that now there are slightly more than 10,000,000 Negroes in the South and the population increase of only three per cent since 1940 is accounted for by the fact that 1,250,000 southern Negroes have gone to other States. The report estimated some 32,000 Catholic Negroes were among those who left the South, 12,000 for the north central States, 10,000 for the Northwest and 10.000 for the West.

The 4,750,000 Negroes in States other than the South include at least 460,000 Catholics.

In the northeastern States, the report says, the Negro population increased 44 per cent between censuses and the number of Negro Catholics increased 86 per cent, the gain due largely to conversions. During the same period in the north central States, the Negro population advanced 50 per cent and the Negro Catholics 66 per cent. In tne West, during the period, the number of Negroes rose from 4,000 to 18,500.

American Negro Priest Opens Seminary In New Guinea For Natives

WEWAK, New Guinea—(NC)—A location at Bagaram, on Kairiru island near here, has been chosen as the site of a new regional seminary in Central New Guinea for the training of native seminarians.

The site was chosen by the Rev. Clarence J. Howard, S.V.D., former editor of St. Augustine's Messenger at Bay St. Louis, Miss., who was sent to New Guinea last year to "establish and direct" the seminary.

A native of Rocky Mount, N. C., Father Howard was the first Colored priest of the Divine Word Missionaries to be assigned to foreign mission work outside of Africa. He left Bay St. Louis Nov. 30, 1951, but did not reach Wewak until Feb. 12.

Father Howard recalled that Bagaram was the site of a flourishing mission before the war, but the Japanese used it as a supply base, with the result that American fliers subjected it to heavy bombing.

"We are going to have to build our seminary from the ground up," the priest reported.

"Good building material is hard to get here, and about the most difficult to obtain are cement, nails and paint, which we will need in abundance. We certainly would appreciate any of our friends helping to supply these needs."

Father Howard, who was formerly Assistant Provincial of the Southern Province in the United States of his religious society, knows he faces a difficult task.

But he has already grown used to difficulties, not the least of which are the constant heat and the unpleasant abundance of mosquitoes and snakes in this missionary outpost.

* * *

"SINCE ARRIVING," Father Howard said, "I have divided my time among five different places — Yakamul, Kunjingini, Maprik, Kairiru and Wewak—learning the language, teaching in the schools, looking and listening.

"Each section has its own language, but 'Pijin' is spoken by the most of the native, so all the missionaries must learn that. I was able to hear my first confession in Pijin before Easter, and I tried my first sermon in that language in March."

Father Howard's new seminary will be under the patronage of Bishop Leo Arkfeld, S.V.D., Vicar Apostolic of Central New Guinea.

Emprasizing the remoteness of his new post is the fact that air mail takes two weeks to reach Wewak, while ordinary mail requires from three to four months, and packages may require up to six months.

9 1952

Catholic

Higher Ratio Of Catholics Back Their Fai In Survey Of U.S. Colleg Graduates

Catholic West

NEW YORK—(NC)—"Full f in their religion was expressed by a higher percentage Catholics than by those in other college graduates who are to a statistical survey of the Ar or denominations, according

The survey, incorporated i n college graduate.

Ernest Havemann and Patricia Salter West, has been published here by Harcourt, Brace. It was a project of Time, Inc.

hey Went to College," by

To determine whether college graduates were religious-minded, doubting Thomases or militant atheists, the survey posed this statement for agreement or disagreement: "Religion has little to offer intelligent, scientific people today."

Dat. 4-12-52

"Of the Catholic graduates, 91 per cent flatly disagreed—thereby expressing full faith in their religion," the survey takers reported. "Among Protestants the ratio dropped to 84 per cent. And among Jews only 56 per cent, hardly more than half, gave this affirmation of religious belief."

Birmingham Ala.

IN CHECKING churchgoing habits of college graduates, the survey said, "the differences among Catholics, Protestants, and Jews take on an even sharper pattern."

"About four of five Catholic men and nine of ten Catholic women attend church regularly —every week or nearly every week—and the number who do not attend church at all is very small," it went on.

"Among Protestants the number who do not attend regularly is notably smaller, and the number who rarely or never attend goes up to three men of ten and one woman of five.

"Among the Jews only about one person of eight attends regularly, and nearly half do not attend at all. (It is noteworthy that among Catholics and Protestants the women are more regular churchgoers than the men, but this difference between the sexes does not apply to the Jewish group.)"

P. 1. 5

THE SURVEY said it does not have figures for the population as a whole to compare with this information about college graduates, and consequently has no way of telling whether the graduates are more or less religious-minded than non-college people.

"About all we can do is make a guess," the survey-takers added. "Among Catholics and Protestants, especially the Catholics, there seems to be little evidence that college training undercuts religious beliefs.

"Among our Jewish graduates, however, the proportion who have broken with religion is quite high, and the proportion of active participants in the religious congregation is notably small. Whether college has anything to do with this phenomenon among the Jews, we cannot say."

PRIEST IS HONORED—

Help For Negroes Cited

Father Harold Purcell, Montgomery priest who built the City of St. Jude in Montgomery, was honored here Wednesday night for his many years of effort to improve the lot of Southern Negroes.

Recognition came at the annaul meeting of the John A. Andrew Clinical Society.

4-10-52

Father Purcell, 71-year-old Catholic priest and a native of Philadelphia, moved to Montgomery in 1934 and immediately set out to improve the health and education standards of the Negro race.

Starting with a clinic in a rented house, he expanded his work until now it includes a Negro church-school, a Negro high school and a $1,500,000 hospital. All of them he built with donations from Protestant and Catholic church members in all parts of the nation.

His citation praised him for "unyielding faith in hopeless causes . . . untiring efforts to elevate the health, spiritual and educational levels of all racial groups."

The institutions he built, the citation added, "are the nucleus for the complete racial harmony of tomorrow."

Also honored at the Clinic was Dr. Louis T. Wright, of New York, who was cited for pioneering significant developments in medicine and surgery.

UNVEILING—statue of the Blessed Martin De Porres, Negro saint of Peru last Sunday at the Monastery of Angels, is local physician, Dr. Thomas Roy Peyton, while the sculpturess, Gemma D'Auria, and Miss Evelyn Burwell, composer of the song, "Wonder Boy of Peru," stand by.

The statue, of terra cotta, took 10 months to complete, shows the Dominican carrying over his arm the linen cloth with which he wrapped his fevered patients. The other hand holds the woven bag of herbs used in treatment of the sick.

Benedict The Moor, Saint, Is Honored

NEW YORK — (ANP)- --A Negro Franciscan saint, Benedict the Moor, who was given in 1807 the power to perform miracles, recently was honored at a Manhattanville college tea here.

The Negro saint was canonized by Pope Pius VII and his body lies in a shrine provided by Phillip II of Spain.

The Negro saint was canonized by Pope Pius VII and his body lies in a shrine provided by Phillip II of Spain.

An editorial in a recent issue of The Messenger, official organ of the Covington, Ky. diocese of the Catholic church, contrasted the respect shown Negroes in the 18th century with racial prejudice of today. Among other things, the editorial said:

"The 'little' people who look down on a minority group merely reveal their own insecurity and twisted consciences.

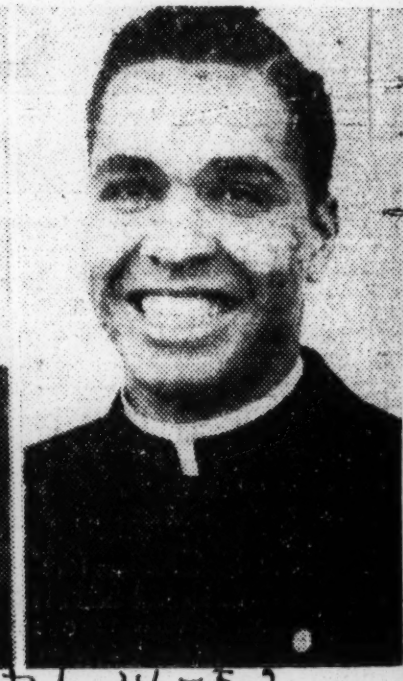
"The clerk who cannot equal his boss in social prestige must have a race to label inferior; the secretary who takes orders from the vice president all day feels better when on the way home a bus driver berates a colored passenger; the solid citizens whose conscience prompts him to charitable acts becomes quite uncharitable if someone suggests better housing for Negroes.

"It does no good, seemingly, to publish lists of notable Negroes, Negro Catholics, educators, artists, or saints... it does no good to point out that one of the first subjects to honor the Infant at Bethlehem was a Negro king.

"No one cares to remember that Blessed Martin de Porres was the son of a Negro mother and a white father. Those who want the Negro 'kept in his place' will not lower their eyebrows long enough to look at the person instead of the pigment."

Newly-Ordained Priest Visits Baltimore

Father Eugene Hicks, New York priest, was caught by the AFRO camera Thursday as he chatted with his mother, Mrs. Alice Hicks, a few minutes before he conducted low mass at St. Francis Academy and Chapel. He is 25 years of age and spent twelve years preparing for the priesthood.



New Priests—Gerald Lewis, SVD (left), and Thaddeus Boucree were ordained as priests recently at ceremonies held in St. Augustine Seminary's Chapel, Bay St. Louis, Miss. Frater Lewis hails from LaBoca, Panama, and Frater Boucree from New Orleans, La. The ordaining of the pair brought the total number of Negro priests ordained in the Society of the Divine Word to twenty-eight.

African Drums Herald Ordaining of Bishop

By the Associated Press.

KABGAYE, Belgian Congo, June 13.—Bishop Bigirumwami, the first black bishop of Belgium's 15,000,000 Africans, has been ordained in this Roman Catholic jungle center after three days of native celebrations. The festivities opened and closed with the throbbing of giant war drums.

Two Congo kings, the Belgian governor of Ruanda-Urundi, two vice governors general and the Papal representative Msgr. Gino Sigismondi joined with thousands of jubilant natives to honor "the little shepherd." After the ceremonies he returned to his humble straw thatched hut where he was born.

As part of the proceedings the new bishop kicked a soccer ball to open a match between Northern and Southern Ruanda. Later he handed a cup to the winning southerners.

Hundreds of native dancers, jugglers and soldiers, took part. Brawni Watutsi tribesmen performed high-jumping tests. Dancers, attired in panther and lion hides, did a spear-wielding ballet. Great herds of buffalo and giant-horned cattle were used in the colorful parades.

9 1952

First Pastor In District Church

Afro-American
Dat. 9-13-52
P. 9
Baltimore, Md.

The new pastor of Georgetown's Church of the Epiphany, the Rev. Chester C. Ball, is shown above in the church as he replaced a prayer candle. Until his appointment all priests of Catholic Churches in the District of Columbia were white.

MODEST PRIEST SAYS MASS:

Catholic

First Pastor Appointed To D.C. Catholic Church

Afro-American p. 9 Baltimore, Md Dat. 9-13-52

WASHINGTON

A modest and soft spoken Catholic priest, the Rev. Chester C. Ball, S. S. J., officially assumed his duties as pastor of the Church of the Epiphany last Sunday, as he said his first mass in the Georgetown church.

The appointment of Father Ball according to available records, marks the first-time a colored priest has been named as pastor of a District Catholic church.

A native of Washington, Father Ball received his early education in this city. His mother, Mrs. Mary C. Ball, who was present at the Sunday mass, still lives at 1313 22nd st., nw.

Had Early Interest

Father Ball became interested in the priesthood while in the fifth grade at St. Augustine's parochial school, and was encouraged by the priests at the school.

He graduated from Dunbar High School in 1931 and entered Miner Teachers' College where he spent two years before deciding to devote his life to the ministry.

His studies for the priesthood began at Epiphany College, a Josephite seminary in Newburg, N.Y He made his noviate at the school and completed his studies in philosophy and theology at St. Joseph's Seminary.

The ordination of Father Ball in 1941 was also marked by a precedent as he became the first colored priest to be ordained in Washington's National Shrine.

For almost four years Father Ball served as a curate at St. Joseph's Church in Wilmington, Del. In 1945 he was appointed pastor of St. Joseph's Church, Glenarden, Md., where he remained until the present appointment was made by the Very Rev. Thomas P. McNamara of Baltimore, general of the Josephite Fathers, and approved by the Most Rev. Patrick A. O'Boyle, Archbishop of Washington.

Dat-9-12-52

In his new postthe priest will serve an interracial congregation of approximately 500 parishoners of both races.

Fashionable Parish

Epiphany Church, located at 2712 Dumbarton ave. nw, serves a fashionable section of Georgetown where many highranking government officials live.

The parish itself includes a number of fashionable homes and the church has been maintained in excellent fashion.

The honor of being the first colored Catholic pastor in the District, rests lightly on the shoulders of Fatner Ball who said "parish life is mostly the same in any parish."

Still interested in teaching, Father Ball is an instructor in speech and homiletics (the art of preaching) at St. Joseph's Seminary.

Sheen Lauds Bishop Toolen On Handling Of Race Relations

MOBILE, Ala., Oct. 28 (AP)— Bishop Fulton J. Sheen, of New York, today cited the Catholic program in this deep South diocese as an example to the rest of the nation in handling race relations "in a Christian way."

Sheen called Bishop Thomas J. Toolen, of the Mobile Diocese, the man who "has done the most of any American in our time to solve the problem."

Bishop Sheen is here with Catholic notables from throughout the country in observance of the silver jubilee of Bishop Toolen, whose diocese comprises Alabama and Northwest Florida.

Samuel Cardinal Stritch, archbishop of Chicago, presided at a mass of thanksgiving today at which Bishop Sheen preached the sermon. Sheen lauded Toolen for his work in educational, spiritual and social fields.

"The people from our universities and colleges who are studying social problems should come to Alabama and learn a lesson," Sheen said.

Sheen, who is auxiliary bishop of New York, cited Bishop Toolen's record of building 28 schools, nine hospitals and clinics, and 32 missions and parishes for Negroes in the Mobile Diocese.

"Only one who has lived under the close inspiration of our Lord can understand how to handle these problems," he said. He called Toolen "the most beloved bishop in the United States."

Sheen referred particularly to Blessed Martin de Porres Hospital in Mobile, one of the first maternity and general hospitals for Negroes in the South, and to the home for colored incurables at Marbury, Ala. Both were built under Bishop Toolen.

Preceding the mass in the century old Cathedral of the Immaculate Conception was a brilliant procession including Cardinal Stritch, seven other archbishops, 29 bishops, six abbots, and some 300 Catholic clergy. The mass opened two days of jubilee celebrations.

Bishop Sheen read a letter and telegram from Pope Pius XII at Rome lauding Bishop Toolen. The head of the church sent his apostolic benediction to the bishop, the clergy, and the entire diocese.

Sheen also praised Bishop Toolen's work in the field of education. He credited Toolen with saving the State of Alabama 'three million dollars in taxes every year.

The blessing of a new high school and a new hospital built here under Bishop Toolen will take place today and tomorrow.

A lavish pageant of Catholic high school students tonight depicted the history of the diocese, founded in 1829.

Appoint First Congo Bishop

KABGAYI, Belgian Congo—The Mututsis got their first Catholic bishop last week when Louis Bigirumwami, 48, a tribal nobleman, was named to the high post.

He becomes titular bishop of Gariana and apostolic vicar of Nyundo. The vacarate is administered exclusively by native clergy.

9 1952

Church of God in Christ

U. S. Negro Named Bishop Of England And Holy Land

CHICAGO— (I N P) —England and the near East has its first Negro bishop.

He is 43-year-old Dr. J. E. Watley, pastor of Watley's Rose Bowl Temple here, who recently returned from a 30-day tour of Europe, near East and the Holy Land. Dr. Watley reported on his tour in Memphis, Tenn., last December before the conclave of the Church of God In Christ.

Amidst wild acclaim from 10,000 delegates, the Church council elected him "overseer" of England, Trans-Jordan and Jerusalem. The Declaration was signed by Bishop R. F. Williams, chairman of the National council.

Dr. Watley, who has been in the ministry 25 years, is the youngest person ever to be so honored, the Church records reveal. He is a native of Dallas, Tex., and is well known all over America.

"I found much distress among the natives, both in Europe and the near East," he said. "Poverty is everywhere. I believe it is the church's duty to help these unfortunate people."

Dr. Watley is expected to return to London in June to attend the World's Penecostal conference at Westminister Abbey.

(Editor's note: History reveals the only Negroes ever to rule religiously over the Holy Land was during the era of the three Negro Catholic Popes. There is no record of a Negro ever being appointed Bishop of England by any religious faith.)

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SECOND NATIONAL WOMEN's Convention of the Churches of God in Christ, Inc., is held at the Mt. Morris Presbyterian Church in New York City. Left to right: Senior Bishop Charles H. Mason, founder of the Churches of Christ; Mrs. Rosalie Williams, Cleveland; Lillian Coffee, convention president; Bishop Samuel M. Crouch, California; Rev. W. J. Taylor, Los Angeles, executive secretary, and Mrs. Anna. D. Bailey, Detroit.—Defender photo by Edward Lewis.

9 1952

Church for the Fellowship for All Peoples

Dr. Thurman Washington U. Speaker

Dr. Howard Thurman, co-pastor of the Church for the Fellowship of All Peoples, San Francisco, will be the speaker at an annual dinner of the Washington University YM-YWCA, Friday (Feb. 8) at 6:30 p.m., at First Congregational Church, Wydown boulevard and University lane.

The author of several books including "Deep is the Hunger," "Deep River," "Meditation for Apostles of Sensitiveness," Dr. Thurman is a graduate of Morehouse college, Atlanta and Colgate-Rochester Divinity School, Rochester, N. Y.

In 1935, Dr. Thurman was chairman of a student delegation touring India, Burma and Ceylon on a "pilgrimage of friendship" during which he lectured at more than 10 institutions in those countries. In 1944, he helped to organize the Church for the Fellowship of All Peoples which has grown from a congregation of 30 to 3000 members of all races. Recently, he has served as guest convocation lecturer at colleges and universities throughout the country, including Chicago university, Vassar and Stanford.

CME Bishops Meet—Top Bishops of the Colored Methodist Episcopal Church recently met in Chicago to discuss important church business. Seated, left to right, are Bishops H. B. Porter, R. A. Carter, senior Bishop, and J. Arthur Hamlett. Standing: Bishops A. W. Womack, F. L. Lewis, president of the Bishops College; W. Y. Bell, Luther Stewart and B. W. Boyle.—ANP.

5,000 Delegates At CME Youth Conference

ATLANTA, Ga.—Over 5,000 delegates and visitors attended the fifth quadrennial National Youth conference of the Colored Methodist Episcopal church here last week.

Bishop A. W. Womack, of the 8th Episcopal District, the host embracing state of Georgia, said the quadrennial youth session was the largest in the history of the present from every state in the union, while six bishops of the general church and most officers participated or were represented in the proceedings.

The conference and convention of CME Sunday School superintendents and Epworth League presidents were held on the campus of Gammon Theological seminary and Carver school.

Under the general theme "God Designs — Together We Build," youth delegates received inspiration and instruction from a large number of top leaders under the direction of Dr. B. Julian Smith of Chicago, general secretary of the CME Board of Christian Education.

High churchmen who addressed the various sessions included Bishop Bertram W. Doyle, of the Seventh Episcopal district, and chairman of the extension board of Christian education; Bishop W. Y. Bell, of the Fourth Episcopal district; Bishop W. P. Porter, of the third, and Luther Stewart, of the fifth.

Connectional department representations came from Mrs. Rosie T. Hollis, of Women's Connectional council; Editor E. P. Murchison jr., of Christian Index; Dr. G. H. Carter, the General Publishing board; F. T. Jeans, secretary of General Board of Finance; Dr. B. J. Smith, secretary of Board of Christian Education; Secretary J .Claude Allen of Board of Kingdom Extension and Secretary J. L. Tolbert of Board of Evangelism.

Presidents of CME institutions introduced to the youth sessions included L. H. Pitts, of Holsey-Cobb institute; C. A. Kirkenell, of Lane; W. A. Bell, of Lane; W. A. Bell, of Miles; and W. L. Buffington, representing E. C. Peters of Paine college.

T. W. Reed led the convention of Sunday School superintendents and Epworth League presidents. C. T. Peoples was vice president and Miss Bernice Gillespie, secretary. Mrs. Grace Gill led the Young Adult commission, while the meeting of Christian Builders was led by Mrs. Marie Penn, her associate being Miss Juanita D. Graham.

Internationally renowned tenor Roland Hayes thrilled the conference delegates and visiting music lovers in a concert at Wesley Memorial Methodist church auditorium.

Atlanta's Mayor William D. Hartsfield officially welcomed the gathering to the South's Gate City.

The Rev. R. B. Shorts, pastor of Butler Street church, was chairman of the Atlanta committee which made arrangements for the convention.

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COMMUNITY CHURCH

Minister Observes Second Anniversary At Race Post

Daily World p. 1,

Atlanta Ga

Sat. 1-5-52

CHURCH POST IN N. Y.
BY GLADYS P. GRAHAM

NEW YORK— (ANP) — Chicago born and New York educated Rev. Maurice A. Dawkins, is observing his second anniversary as minister of education and administration at the huge non-sectarian Community Church of New York, made famous by John Haynes Holmes, minister emeritus.

The Negro youth, is the first of his race to hold such a significant and responsible post in the country's largest interracial church which knows no sect, class, nation, or race.

Interviewed here in his office, the minister said that he was chief associate to the Rev. Donald Harrington, a Caucasian.

As director of the Chuch School the Columbia graduate and Union Theological Seminary trained Dawkins has 17 Sunday School teachers and other workers to counsel. In addition he supervises the use of the building by outside and church groups, and he has full responsibility for hiring and direction of Church Staff.

Rev. Dawkins' published sermon, "The Failure and Faith of Brotherhood Month," created unstinted discussion and hot debate in church circles. It was his philosophy that it was necessary to reexamine one's theology, psychology and method of treating one's neighbor on the same street in order to help men live together at peace as brothers in one world.

Rev. Dawkins has traveled extensively in the United States and Europe and is a member of innumerable affiliations. It is Dawkins hope that he can continue to serve humanity, and make this a happier world to live in day by day.

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Conference for Ministers and Church Music Directors

Clergy To Hold Meet At Hampton

HAMPTON, Va.—The 37th annual Conference for Ministers and Church Music Directors will be held here Monday, June 23, through Friday, June 27, Dr. Edward R. Miller, Institute chaplain and conference executive secretary, announced last week.

Conference lecturers this year include Bishop C. C. Alleyne of the AME Zion church; Dr. David A. MacLennan, professor of preaching and pastoral care at Yale Divinity school, and Dr. W.L. Ransome, pastor of the First Baptist church of South Richmond Va

Dean Dixon Vice Head Of Council

CLEVELAND (INS)—The Missions Council of the Congregational Christian Churches announced last week that Rev. Daniel Bliss, of Greenwich, Conn., was elected its chairman at the mid-winter meeting in Cleveland.

Dean Russell Dixon, of Howard University, Washington, D. C., was named vice-chairman.

Other officers named were: Mrs. Henry W. Snyder, Grand Rapids, Mich., recording secretary; Harold Belcher, Melrose, Mass., treasurer, and Miss Lucy V. Seidler, Mt. Vernon, N. Y., assistant treasurer.

The meetings were primarily working conferences for formulating the 1952 program of the World Mission.

Congregational Churc Convention Wants En Of Discrimination

CLAREMONT, Cal. (ANP) — A resolution calling for Christians to improve race relations within the church was passed during the closing session of the 11th beinnnial meeting of the General Council of the Congregational Christian Churches here.

The resolution said in part: "Churches and church-related institutions have been slow in changing their own discriminatory patterns, and have lagged behind other major institutions in our society."

Ruling Against Church Merger Of Congregationalists Reversed

The Appellate Division, Second Department, reversed yesterday a 1950 State Supreme Court decision which had halted the proposed merger of the Congregational Christian Churches with the Evangelical and Reformed Church, denominations with a total membership of 1,850,000.

"The civil courts do not interfere with ecclesiastical matters in which temporal rights are not involved," the majority 4-to-1 ruling held, setting aside the original decision entered Jan. 26, 1950, by Justice Meier Steinbrink.

While yesterday's decision left the way open for the proposed merger, it is expected to be appealed to the Court of Appeals The original action was brought against the General Council of the Congregational Christian Churches by the Cadman Memorial Church and the Cadman Memorial Congregational Society in Brooklyn.

The nub of the majority decision was that civil courts lack jurisdiction in this ecclesiastical question because, the Appellate Division found, there were no property rights of local churches involved. The original complainants maintained that there are such property rights involved. The merger, which had been set for June, 1950, would have resulted in the formation of a United Church of Christ.

Cadman Group Statement

Kenneth W. Greenawalt, counsel for the Cadman group, issued this statement:

"The Appellate Division has decided this case purely on technical jurisdictional grounds and has avoided a decision on the merits of the merger controversy. The legality of the General Council's action in seeking to consummate the proposed Basis of Union between the Congregational Christian hurches and the Evangelical and Reformed Church was not passed on or upheld by this decision.

"This decision, unless reversed, will open the door for widespread and lengthy litigation by other parties throughout the country over the actions of the General Council and the Basis of Union. The proposed plan of union involved in this case has caused widespread disunity among the Congregational Christian Churches of the United States and if pursued can only lead to a prominent schism among them, because it compromises and abandons the fundamental historical principles of Congregationalism upon which they are founded."

Dr. Horton's Statement

Dr. Douglas Horton, minister of the General Council of the Congregational Christian Churches, issued a statement which follows in part:

"The decision is a vindication of the right of religious groups to determine their own affairs without interference by the state. The General Council of the Congregational Christian Churches has felt during the entire controversy that it was acting in behalf of all denominations which are democratically controlled in accordance with the authority of the Gospel of Christ."

The following joint statement was issued by the Rev. Dr. David McKeith jr., executive vice-president, the American Board of Commissioners for Foreign Missions; he Rev. Dr. Truman B. Douglass, executive vice-presdient, Board of Home Missions of the Congregational Christian Churches, and the Rev. Dr. Frank J. Scribner, executive secretary, Pension Boards of the denomination:

"The national bodies have been relieved of a heavy burden by the Appellate Division's sweeping reversal of Justice Steinbrink's injunction. Naturally, they are greatly rejoiced at this outcome. They do not know yet what specific steps will be taken; but it is certain that they will, in the future, as they have in the past, carry out with meticulous care the purposes of their ancient charters. It must be remembered that these boards were enjoined in a manner which essentially amended their charters without ever having been brought formally before the court."

In addition to banning the merger, Justice Steinbrink had restrained the general council from using any Congregational funds for properties to advance the proposed consolidation.

"In controversies such as this,' the appellate court held, "ecclesiastical or doctrinal questions may be inquired into only in so far as it may be necessary to do so to determine the civil or property rights of the parties. . . . Plaintiffs have failed to establish any right or interest in or to the funds and other assets which plaintiffs asserted were held in trust, which requires or permits a determination of the ecclesiastical issues presented."

The majority of the court consisted of Presiding Justice Gerald Nolan and Justices Frank F. Adel, John MacCrate and Frederick G. Schmidt, while Justice Henry G. Wenzel jr. dissented.

The merger, first proposed in 1947, would embrace the 5,715 Congregational Christian churches, with more than 1,184,000 members, and the 3,000 Evangelical and Reformed churches, with a membership of more than 714,000.

Dean W. J. Faulkner Guest Leader For the Council of Churches of Glens Falls, N. Y. Jan. 7-11, 1952

Dr. W. J. Faulkner, Dean of the Chapel of Fisk University, was guest leader of Clinic in Religious Living by the Council of Churches of Glens Falls, N. Y. His theme: "The Message of Jesus for our Time." He spoke to churches, ministers, public schools, men's civic clubs and women's groups. The following quotations is from the **Glens Falls Times:**

"One Father, One Family of Men" subject of address delivered by Rev. Dr. Faulkner at Clinic.

"The Lord's Prayer was the inspiration for a searching meditation on 'One Father, One Family of Men,' delivered by Dr. William J. Faulkner at the fourth meeting of the Clinic in Religious Living last night in the First Baptist Church. The last in this series of five meetings, sponsored by the Glens Fall Council of Churches and open to the general public, will take place at 7:30 tonight at the church.

Dean Russell Dixon, of Howard University, Washington, D. C., last week was elected vice chairman of the Mission Council of the Congressional Christian Churches at the mid-Winter meeting in Cleveland, Ohio.

Dr. Kittrell Is Back from Europe

WASHINGTON, — (ANP) — Dr Flemmie P. Kittrell, head of the home economics department at Howard university, has just returned from Willingen, Germany where she attended the conference of the International Missionary Council held in association with the World Council of Churches.

At Willingen, Dr. Kittrell addressed 250 delegates from 42 countries on the subject, "Man Cannot Live On Bread Alone."

The home economic specialist came to Howard in 1944. She has served as Fulbright professor of home economics at Baroda university in India.

National Council of Churches Cites Gains in Race Relations Over Decade

NEW YORK — (ANP) — The National Council of Churches of Christ in the U.S.A. in a widely distributed statement at the end of 1951, pointed to the revolutionary developments of race relations in the South in the last decade, but warned that American's treatment of its minorities is being watched closely by our enemies abroad.

The council statement entitled "Of One Blood" was written as a guide to programs celebrating the annual observance of Race Relations Sunday which will be held this year on Feb. 10.

Dr. Oscar Lee, director of the council's department of race relations, tells of some significant developments in race relations over the last ten years in the South. Individual churches, groups of churches and other organizations were active in recent years seeking equal opportunities for Negroes in education, industry, government, public housing, recreation, health, and military services.

The council statement stressed the fact that race relations have imporved in various phases of American life, but warned that much remains to be accomplished. It pointed out that our world conflict is centered around the question of race which is the most crucial problem facing the world today.

It called attention to the propaganda value of American's mistreatment of Negroes and other minorities within our borders. It warned that the whole world is watching closely every racial incident in the United States and that we can not afford to weaken our standing in the world court of "public opinion during this critical world in modern civilization."

The National Council of Churches of Christ in the U.S.A., organized last November, is one of the most powerful religious groups in the world. Its membership includes the African Methodist Episcopal church, the African Methodist Episcopal Zion church, the Colored Methodist Episcopal church, the National Convention of America, and the National Baptist Convention, U.S.A.

Protestant Leader

Herbert T. Miller, former executive secretary of the Brooklyn YMCA, who has been appointed associate-director of the Protestant Council of Churches, NYC.

NY Church Group Appoints Miller

NEW YORK—Herbert T. Miller, former executive secretary of the Brooklyn YMCA, has been appointed associate director of the Protestant Council of Churches of New York City, it was announced Monday at a banquet in his honor at Hotel St. George.

Mr. Miller, a social worker for more than 30 years, was praised by Dr. Channing H. Tobias, United States alternate UN delegate and principal speaker at the dinner, for "bringing together a group of like-minded people who represent the real America."

To Work In Manhattan

The Protestant Council operates a program of religious education in all five boroughs of New York City. Mr. Miller will help in the projection of the council's program in Manhattan. His work will not be confined to any particular area of that borough.

He is regarded as one of the nations outstanding ambassadors of good will in the field of race relations. Two years ago Mr. Miller was invited by the National Baptist Convention of the USA to come to its national convention in Los Angeles where he was named "America's Most Outstanding Layman." He was also a member of The American Seminar which toured Europe during the summer of 1950.

Council Of Churches On The Spot

The National Council of the Churches of Christ in the USA represents, according to its own statement, "twenty-nine major U. S. Protestant and Eastern Orthodox churches working together to advance Christ's kingdom at home and abroad." We do not know what the Council is doing abroad, but from latest reports the Council does not appear to be over zealous about advancing "Christ's kingdom" here at home.

At the General Board meeting of the Council in New York last week, the directors postponed action on a resolution denouncing segregation. The postponement seems to have been engineered by some of the southern brethren who apparently considered the issue an awfully hot potato. The Reverend Adam Powell of Harlem's Abyssinian Church promptly hit the ceiling and denounced the body for pussyfooting on a basic issue.

Dr. Samuel Cavert, general secretary of the church body, replied that "many members of the General Board share Dr. Powell's view that the issue of segregation is the most acute question facing the world today." He said the anti-Jim Crow resolution was held up at the request of "some members of the General Board who had not had time to study the statement." Action was promised at the board meeting in Chicago in June.

These Protestant churchmen who have not had time to find out that Jim Crowism is a contradiction of everything that Christ taught ought to have their heads examined. Where have these brethren been all their lives? The whole thing is utterly ridiculous. If we are going to have to depend on the Council to "advance Christ's kingdom" here at home, we are in a sorry plight indeed.

We can be thankful that there are other groups dedicated to Christ's teachings which are in a bigger hurry.

Mrs. A. C. Jackson, Nat'l Mother of Year Will Conduct Forum

"The Annual Meeting and May Fellowship Luncheon of the St. Louis Council of Church Women will be held Friday, May 2, at Union Avenue Christian Church, Union boulevard and Enright avenue at 10:30 a.m., with Mrs. Floyd B. Lee, president presiding. Messages will be given by Rev. O. Walter Wagner, executive secretary of the Metropolitan Church Federation, Dr. William Rogers, Chaplain of City Hospital and Mrs. John McMaster Cook, executive secretary of St. Louis Council of Church Women.

MRS. CARTER

Annual reports and election of officers will take place in the afternoon and the officers will be installed by Mrs. Gilbert W. Schreer, past president of the Missouri Council of Church Women.

Luncheon will be served at 12:30 p.m. with the invocation by Chaplain Rogers. Mrs. H. J. Carter, second vice-president, will preside at the luncheon and the afternoon meeting at 1:30. Devotional will be given by Mrs Arthur Arundman. Solo by Mrs Arthur Leiber, Jr., accompanied by Miss Beulah Dieckman. Greetings by Mrs. Milton Epstein president of the League of Jewish Women.

Address of the afternoon will be given by Mrs. Abbie Clement

MRS. JACKSON

Jackson, vice-president of the National Council of Churches in Christ in U.S.A. Mrs. Jackson is the oldest of seven children of one of America's most famous families. Her father, Bishop George Clement was forerunner in the ecumenical movement. The first Negro chairman of the Interracial Committee of the Federal Council of Churches. Mrs. George Clement was American Mother of the Year in 1946. Each of the seven children hold outstanding positions in education, both in this country and abroad. In 1946, Mrs. Jackson was a delegate to the World Council of Churches in Amsterdam, Holland.

Last December at the Constitution Convention of the newly-formed National Council of Churches of Christ in the United States of America, Mrs. Jackson was elected one of the two women vice-presidents representing 29 denominations and 32-million Protestants in this country.

Women of all denominations are invited to join the open forum with Mrs. Jackson, as the principal speaker, Friday from 6 to 7 p.m., at the Metropolitan AME Zion Church. Mrs. Jackson will have her discourse on the part women play in the council and church work.

The benediction will be given by Mrs. W. B. Clemmer, Historian of the St. Louis Council of Church Women.

MRS. JOSEPHINE KYLES

Mrs. Josephine Klyes, director of the department of Christian Education, Washington, D. C., Federation Churches, is in Germany along with three other American women assisting the chaplains school there She went at the invitation of the War Department and expects to be away three months —Kay-Dee Photo.

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Disciples of Christ (Christian Church)

MISSISSIPPI NEGRO WOMAN ON WORLD GOODWILL MISSION

CHICAGO, Ill., Sept. 15.—Mrs. Rosa Page Welch, widely known Christian worker, has been sent on a goodwill mission to Japan, the Philippines, Thailand, India, Pakistan, Bicculbit, Africa, and Europe.

A gifted singer as well as a forceful speaker, Mrs. Welch is being sent on this goodwill tour by the Disciples of Christ, Presbyterians U. S. A., and United Church Women.

A native of Mississippi, Mrs. Welch received her early education at Southern Christian Institute, at Edwards, Miss., and before entering church work was a member of the Prentiss Institute at Prentiss, Miss.

Negro to Head Mexico Mission

ST. LOUIS. — (ANP) — The foreign missionary of the United Christian Missionary Society last week got its first Negro worker.

She is Miss Hertercene Turner, a graduate of Homer G. Phillips hospital School of Nursing and of St. Louis university, who was assigned to Mexico.

The United Christian Missionary Society is the mission board of the Disciples of Christ (Christian Church).

After obtaining her visa to enter Mexico, Miss Turner will enroll in the University of Mexico, Mexico City, for a two-year course in mid-wifery. This will be further preparation for her missionary work as director of Hope hospital at Aguascalientes, Mexico.

Miss Turner is a native of Edwards, Miss., and has studied at the Bible seminary of Drake university, Des Moines, Ia. She recently completed a year of language study in Costa Rica.

The Disciples have commissioned other missionaries, but under other different boards.

SEGREGATION IN NORFOLK CHURCH DURING LENTEN SERVICES LOUDLY DECLAIMED

Rector Alleges Charge Is False As Published In Negro Weekly

CITY-WIDE ATTENTION DIRECTED TO BIAS

NORFOLK, Va. — (ANP) — The controversial issue of racial segregation flared anew in Norfolk last week as to whether Negro members from Grace Episcopal church were segregated deliberately when they attended special mission services at Christ and St. Luke Episcopal (white) church.

The Journal and Guide carried a front page story April 5 charging that as members of Grace (colored) Episcopal church "entered (the white church) they were promptly and conspicuously segregated." It added that "the segregation was obviously predetermined and pre-arranged."

As soon as people had time to read the article, there were denials of the charge from some, while others supported the charge. The Rev. Richard B. Martin, rector of Grace Episcopal church, who read prayer at the opening week night service of the mission, commented on the segregation charge as follows:

"There has not been the slightest sign of segregation at the Lenten services. My members sat where they pleased and were treated with every courtesy at the services. As a matter of fact many of them have called me by telephone to tell me how much they were inspired by the messages from Bishop Tucker."

Rev. Martin, who has made an excellent record as rector at Grace church and added many members to the parish, added that he registered such a report as was carried in the paper, since he was particularly proud of the progress made by the Episcopal church in recent years in race relations.

The Rev. Beverly Tucker White, rector of the white St. Andrew's Episcopal church and chairman of the committee of Norfolk Episcopal churches, which sponsored the sermons by the Ret. Rev. B. D. Tucker, retired bishop of Ohio, branded the story of segregation as "utterly ridiculous."

The article charging segregation at the white church attracted city wide attention since the Preaching Mission sponsored voted several weeks ago to ban segregation at the 1952 Preaching Mission. It also named several Negro ministers to membership on the steering committee which will plan next year mission.

Harlem Episcopal Parish Continues to Top St. Bartholomew's in Membership Race

St. Philip's in Harlem, the largest individual parish in the Protestant Episcopal Church, maintained this year its slim but growing membership lead over fashionable St. Bartholomew's on Park Avenue, according to "The Episcopal Church Annual" for 1953.

The yearbook lists the membership of St. Philip's, 218 West 134th Street, at 3,764, a gain of fifty-seven communicants. St. Bartholomew's, at Park Avenue and Fifty-first Street, shows a decrease of seventy-one, dropping from 3,655 to 3,584.

Trinity, at Broadway and Wall Street, with its seven chapels, still holds the lead for composite parishes. Its current membership is listed at 3,932, fifty-one fewer than last year.

In a foreword to the yearbook, Linden H. Moreshouse, the editor, said the statistics indicated a "steady growth" for 1952 as compared with 1951.

Total receipts were $91,583,112, an increase of $9,636,640, or 11.8 per cent, over 1951. This increase is more than double the rise of last year.

Church membership, according to the annual, has reached 2,715,825, the highest on record, with an increase of 72,337 over 1951.

The number of postulants, church school teachers, candidates for holy orders, and clergy all topped previous highs. Small decreases were noted in baptisms, confirmations and marriages. Burials increased nearly 2 per cent, from 54,316 to 55,348.

The church annual, published by the Morehouse - Gorham Company, 14 East Forty-first Street, will go on sale today.

For the last sixty years, the yearbook has been known as "The Living Church Annual," mainly because The Living Church, a weekly, was also published by the Morehouse-Gorham Company.

Last April the magazine was transferred by its publishers to the Church Literature Foundation of Milwaukee. Thus, since the volume no longer has any official connection with its former partner, the name was changed to "The Episcopal Church Annual."

Episcopal Fight Against Segregated Sessions Won; 1955 Meeting To Houston

BOSTON — From the Negro's standpoint probably the most significant act taken in the Episcopal 57th General Convention was the last-minute decision to bring the covention to Houston in 1955. Not only had Chicago already been agreed upon for that year, but the convention practically never comes South because of its refusal to permit any of its delegates to be segregated. The Rt. Rev. Clinton S. Quin, bishop of Texas, retiring in '55, made a heroic fight for the convention to come to Houston and crown his last years, and promised that every person who comes will be treated "in a Christian manner."

However, there were provisions to the effect that if guarantees could not be forthcoming within a three-month period, the Presiding Bishop would have the right to move the convention to Chicago again.

There was further drama in the matter through the fact that it was a Negro who seconded the motion to switch from Chicago to Houston, Quintin E. Primo, Jr.

STRANGE FRUIT

One of the most interesting angles is the fact that the Shamrock Hotel of Houston is reported to have given assurance of equal treatment for white and Negro delegates, if the convention comes here. Goinging on experiences, ther are many Negroes in Texas who are now willing to believe that Bishop Quin will bring the convention here and keep his promise.

About five years ago in Beaumont, Negroes could not be treated equally under the ruling of the people who were entertaining the Diocesan council. C. A. Shaw and Carter Wesley spoke at that Diocesan council against segregation. The next day the white Beaumont members had a field day talking about Shaw and Wesley, particularly Wesley.

But the Bishop was quietly working and two years ago, when the Diocesan council met in Waco, all of the things that were denied in Beaumont were granted, and the whites were proud of themselves for doing it.

But the climax really came when last this Diocesan council met again in Beaumont by deliberate arrangement of the Bishop, and the very white Episcopalian, who had raised most sand, presided, and opened his remarks by saying that he was welcoming all of the delegates to Beaumont without reservation, and that was the key of that meeting.

Colored Episcopalians reason that if the Bishop and those who are for good will and for Christian principles can have wrought so much in Texas, among those who were so bitterly opposed to treating Negroes equally, that, imposible as it may seem, they will succeed in having the delegates who come to the 1955 convention treated with absolute equality by all with whom they come in contact. The 1955 convention is a challenge to the citizenry of Houston as well as to the Episcopalians of this diocese.

Reinstate Jim Crow At Meeting

By HUDSON CHURCHILL

GREENVILLE, Miss.—Negro Episcopalians attending the annual meeting of the Episcopal Diocesan Council at Greenville, Jan. 23 were forced to seek another place to find meals, when they unexpectedly found themselves excluded from the luncheon prepared for the convention in the parish house of the Greenville church.

The puzzled delegation returned from eating their noon meal out, only to find they were too late to participate in the official council picture and had missed much of the important business session.

Thus rebuffed, the group did not stay for the election of delegates, and a thoroughly Dixiecrat slate was elected to represent the diocese at the triennial national convention.

For more than a generation, thanks to the efforts of the late Bishop Theodore DuBose Bratton, Negro and white Episcopalians met, worshipped, deliberated, and ate together at church council meetings.

Bishop Bratton, son of a Confederate general of the Civil War, strongly indorsed anti-poll tax legislation.

This year it was assumed that the same liberal policy as of before would prevail; thus the Negroes found themselves in a baffling humiliating situation.

A few years ago, the Episcopal House of Bishops refused to accept a bishop elected in Arkansas because Negroes were denied communion at the meeting.

The action of a few days ago calls for the general convention to deny seating the delegates elected in the absence of the Negro delegation to the Greenville diocese meeting.

Atlanta Diocese Ordains Second Negro In History

COLUMBUS, Ga.—The first Protestant Episcopal Church ordination ceremony to take place in this city in 45 years was held Saturday at noon when under an aura of solemnity and dignity, Charles W. McQueen, Negro, was ordained to the diaconate. For the past two years he has been layman in charge of St. Christopher's Mission.

The Rt. Rev. John B. Walthour, Bishop of the Diocese of Atlanta officiated at the ceremony, it being the first ordination of the bishop since his recent elevation as head of the Atlanta Diocese.

THUS REV. MR. McQUEEN became the second Negro in the history of Atlanta Diocese to be so cited.

Under progressive steps for the Episcopal clergy, the order is divided into three phases, the first being the diaconate, the remaining two priesthood and bishop. It will be approximately a year before Mr. McQueen will be eligible for the priesthood.

Rev. John L. Jenkins, Rector of St. John's Church of Moultrie, Ga., in delivering the sermon, charged Mr. McQueen, "to help lead people away from material things into the realm of the invisible."

Faith is greater than false doctrines which subscribe to the theory that belief can only follow what is perceived by the senses.

"It is sad to be physically blind," the speaker deplored, "but more pity to those who have eyes to see with and see not."

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HE WENT ON to say that a large part of God's realm lies beyond the human senses, and said that just as certain invisible forces such as gravity and electricity have great powers, so it is with greater intangibles.

Thought employs and harnesses these cosmic forces, but higher than nthought is love, he declared.

"Love laughs at reason, yet do we call love unreasonable?" he asked.

"Higher than love is conscience," he continued and conscience is faith." Faith "vitalizes and enlightens conscience," he added. He defined the scripture as "the substance of things hoped for."

FOR THE PRAYE

he related, "just as ... real to the blind, and music unr... to the deaf, so is faith unreal."

"An attitude of prayer is necessary for the strength and power to do God's will."

At the close of the sermon, Bishop Walthour issued the charge and asked the examining questions which must be voiced by every candidate, and then placing his hands upon the candidate's head, ordained him as a deacon in the church.

Clergymen participating in the ordination included the Rev. Sidney Hopson, College Park; the Rev. Fr. Samuel C. Usher, St. Paul's Church, Atlanta; the Rev. Odell G. Harris, Fort Valley College Center; Fort Valley; and the Rev. Fr. James B. Vaught, associate of Trinty Church, Columbus.

Under sponsorship of the Alpha Phi Alpha Fraternity of which the new Deacon is a member, an informal reception was held at 841 Fifth avenue. In addition to the large local attendance of church members and friends, out of town guests included the Rt. Rev. John B. Walthour, Bishop of Atlanta; the Rev. Fr. John L. Jenkins, Rector of St. John's Church, Moultrie, Ga.; the Rev. Fr. J. Milton Richardson, Rector of St. Luke's Church, Atlanta; the Rev. Fr. Samuel C. Usheh, Litanist - Rector, St. Paul's Church, Atlanta; Rev. Fr. Odell Harris, Epistler-Priest-in Charge, Fort Valley College Center, Fort Valley, Ga.; Rev. Fr. Colin Campbell, Rector of Trinity Church, Columbus; Rev. Fr. James B. Vaught, Gospeler Associate Rector, Trinity Church, Columbus; Rev. Fr. S. C. Usher, Rector, St. Paul's Atlanta.

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Bishop Names Tan Minister

Rector Of Historic 5th Avenue Church

NEW YORK — The Rt. Rev. Horace W. B. Donegan, S. T. D., Episcopal bishop of New York, instituted the Rev. Theodore J. Jones as rector of St. Andrew Church on Palm Sunday evening. communicants number some 1300. In 1945 shortly after the death of the Rev. Francis Barrett, for many years the Chapel of the Advent the congregation was united with St. Andrews, tripling its communicant strength.

Rev. Jones

The church building is one of the largest and most picturesque in Manhattan, and the parish is rich in tradition, having been in existence for more than a century and a quarter.

Cornerstone Laid In 1829

Its first corner stone was laid in 1829 and a year later its first building was consecrated by the Rt. Rev. John Henry Hobart, third bishop of New York.

The present building formerly were located on Fourth Avenue, but in 1889 they were transferred stone by stone to their present site on the northeast corner of Fifth Ave. at 127th St.

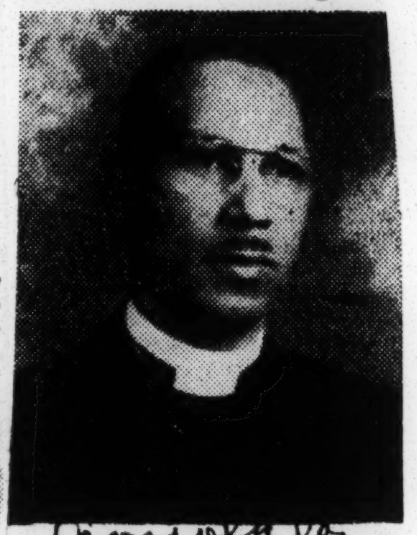
Among the previous rectors were the Revs. George R. Van de Water, rector for more than 25 years, and Albert E. Ribourg, Canadian clergyman who had served as a bishop in the old Catholic Church.

First of Race To Serve

Father Jones is the first colored rector. He holds the B.S. degree from the College of the City of New York and has done advanced work in guidance and philosophy in Columbia University and Union Theological Seminary.

Before coming to St. Andrew, he was chaplain and instructor in the college department of St. Paul Polytechnic Institute, Lawrenceville, Va. He began his ministry as vicar of the Chapel of St. Philip the Evangelist, Washington.

Former Virginian Elevated In Georgia



The Rev. Odell G. Harris, former archdeacon of Colored Work in Virginia for the Protestant Episcopal Church and for 12 years warden and professor at Bishop Payne Divinity School, Petersburg, Va., has been appointed a member of the Examining Chaplains of the Diocese of Atlanta.

The appointment was made by Bishop John B. Walthour at the 45th annual meeting of the diocese in Christ Church, Macon, Ga., May 6-7. The Rev. Mr. Harris is the first of his race to be appointed to that position in the diocese. He has been director-chaplain at the Fort Valley College Center since September, 1951.

Bishop Dun to Ordain 5 as Deacons and 5 As Priests Tomorrow

Five seminarians will be ordained Episcopal deacons, and five clergymen will be ordained to the priesthood at 10 a.m. tomorrow in the Great Choir of Washington Cathedral.

The Right Rev. Angus Dun, Bishop of Washington, will conduct the ceremonies.

Those to be ordained as deacons are:

Harry Blackburn Dalzell, 28, a native of Washington and the son of Mr. and Mrs. Charles J. Dalzell, 4000 Thirty-second street, Mount Rainier.

Seminary Graduate.

He is a graduate of Central High School, George Washington University and the Virginia Theological Seminary, Alexandria. Mr. Dalzell has been assigned to Christ Church, Chaptico, Md. He is married and has two daughters.

Leslie Robert Foutz, 31, has made his home in the District for a number of years. He is the son of Mr. and Mrs. L. E. Foutz, 1609 Fairlawn avenue S.E.

Born in Chambersburg, Pa., Mr. Foutz was graduated from George Washington University and the Episcopal Theological School, Cambridge, Mass. He will be assistant to the Rev. Charles W. Lowry, rector of All Saints Episcopal Church, Chevy Chase.

Dougherty Attended GW.

Another candidate, Charles Raymond Cotton Daugherty, 31, was reared in Washington and attended George Washington University. A native of Rapid City, S. D., he was graduated from the Theological School at Cambridge.

Mr. Foutz. Mr. Daugherty.

Mr. Dalzell. Mr. Walden.

Mr. Daugherty has been appointed as deacon-in-charge of the newly established Episcopal Mission at Lexington Park, St. Mary's County, Md.

Charles Eugene Walden, jr., 30, is also a native Washingtonian. He completed undergraduate work at Howard University and attended the School of Theology Oberlin (Ohio) College and Drew University, Madison, N. J.

Mr. Walden has been serving at St. Philip's Chapel, Anacostia, where he will continue as deacon-in-charge. He is married and has four children.

Bray to Hold Present Post.

Allen Farris Bray, III, 26, is also a graduate of the Virginia Theological Seminary. Born in Taunton, Mass., he was graduated from Trinity College, Hartford, Conn.

For the past year, he has been in charge of Christ Church, Accokeek, and St. John's Chapel, Pomonkey, Md. Mr. Bray will continue his service there after ordination. He is married and has two children.

The five deacons who will be ordained as Episcopal priests will continue at their present assignments at Washington area churches.

They are the Rev. David Nichols Harris, assistant at St. Luke's Church; the Rev. Harry Leon Mayfield, assistant at Epiphany Church; the Rev. Charles Wesley Shike, assistant at St. Alban's Church; the Rev. Henry Howard Surface, jr., assistant at St. Paul's Church, Rock Creek Parish, and the Rev. William Donald Taylor, in charge of St. Mary's Chapel, Aspen Hill, and St. Bartholomew's Church, Laytonsville, Md.

Southern Episcopalians

THE TWENTY-TWO dioceses of the Episcopalian Church, South, who own the University of the South at Sewanee, Tenn., are definitely on the spot because the faculty of its third annual Cumberland Forest Music Festival have torn up their contracts over the color bar issue.

The university denies colored divinity students admittance to its School of Theology, and the music festival is co-sponsored by the university and the George Peabody College for Teachers in Nashville.

Eight leading figures in religious instruction at the university previously announced they would resign their academic positions unless the lily-white policy was dropped.

Now there's a pretty kettle of fish! A university presumably dedicated to Christian teaching and morals "embarrassed" by faculty members who want it to live up to its professions!

Quite a tough spot for the Southern Episcopalians and, indeed, for all members of the faith.

Of course the university authorities could act like Christians and lower the color bar as many religious and secular colleges and universities in Dixie have done—but that might mean their jobs (choosing between God and Mammon); but if some courageous faculty members are willing to do so, what excuse have the others?

The bulwarks of racial bigotry are being preached in many places these days, and the Southern Episcopalians who speak in the name of Jesus cannot retain their moral and spiritual leadership and influence unless and until they act as would the Son of Man.

They need not be in any dilemma if they have the courage to take a forthright stand on eliminating the color line.

This powerful church which has furnished so much of the leadership of the South, should first end the color bar in all of the churches and church institutions it controls; and then it should assume the leadership in amending the constitutions and rescinding the laws of the Southern states to get rid of legal jim crowism forever.

This is the least we can expect from a great religious organization supposedly adhering to the Christian gospel.

P. E. Church Takes Stand Opposing Segregation

By P. BERNARD YOUNG JR.
Editor, Journal and Guide

BOSTON—The House of Bishops of the Protestant Episcopal Church Friday concurred with the House of Deputies in choosing Houston, Tex., for the 1955 convention.

However, there was a qualification by the Rt. Rev. Clinton S. Quinn, Bishop of Texas.

He told the House of Bishops before the unanimous vote was taken that the invitation would be withdrawn unless he could be assured by Houston that the church could hold the kind of convention it wants.

BISHOP QUINN was referring to racial segregation in hotels and halls. He said he would expect the assurance of freedom from racial discrimination within three months, otherwise the convention would be moved out of Houston, probably to Chicago.

The governing bodies of the church originally voted against selection of Houston for the next triennial convention because of race segregation. Later, however, the House of Deputies agreed to Houston after assurances that delegates would receive "Christian Treatment"

Two resolutions were passed opposing a convention where there is segregation.

The Women's Auxiliary adopted a resolution to that effect and Clifford B. Morehouse, a lay delegate from New York, entered a resolution asking that the convention be held in a city where there is no segregation.

* * *

THE GENERAL Convention has not met in the South since the triennium in New Orleans about 25 years ago.

The House of Deputies adopted the Morehouse resolution with only a few scattered "noes," after the Maryland white lay delegate expressed some opposition.

* * *

ON A RESOLUTION by Clark G. Kuedler of Rippon, Wis., that "this convention affirm its conviction that no branch of the church can rest content while injustices in the form of racial segregation obtain in parishes, schools, and agencies under her control or associated with her," Walter E. Cooper, Diocese of N. J., said:—

"It is the affirmative duty of all members of this church to go out and seek the repeal of laws and injustices of segregation, especially in Episcopal seminaries and colleges.

* * *

"I RECOMMEND that some Episcopal gentleman risk jail sentences, the same way some Catholics have, to test these segregation laws," he said.

Thomas F. Cadwalader, was the Maryland delegate voicing opposition to the resolution. He said:

* * *

"I BELIEVE it is in the interest of both races that they be separated in some places, notably in the primary schools. I will ont stand and be stigmatized as a non-Christian because I do believe in some segregation and in the laws of my state."

The expected opposition to segregated education supported by the Episcopal church also flared on Wednesday.

9 1952 Episcopal

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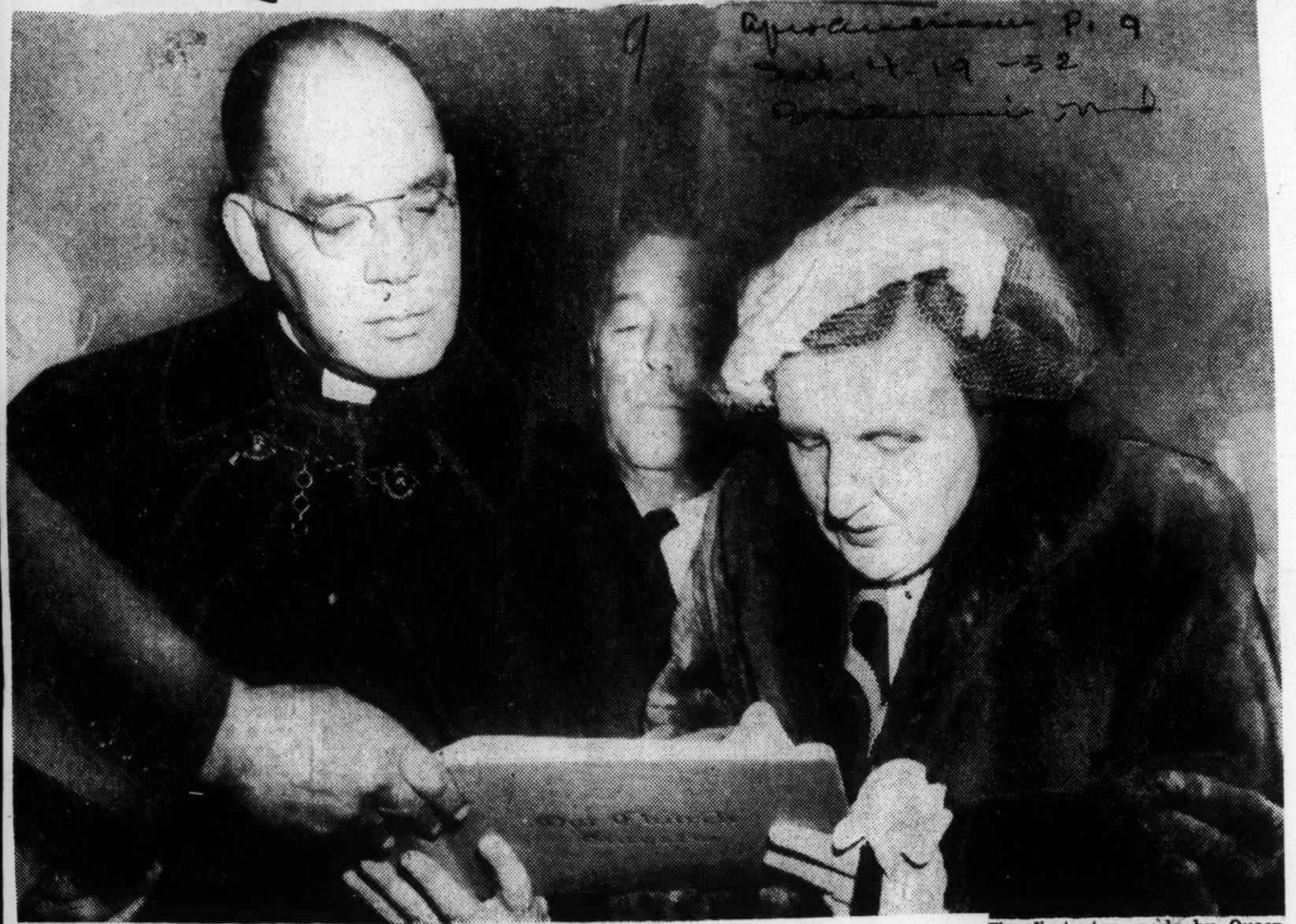
Dutch Queen Visits Episcopal Church In Harlem



The first stop made by Queen Juliana of the Netherlands on her three-day visit to New York, last week, was at St. Martin's Episcopal Church in Harlem, where she was honored by a carillion recital. Here, the Rev. Dr. John H. Johnson, rector of the church, holds the guest register as the Dutch ruler signs it. Behind them is Grover Whalen, the city's traditional "greeter."

Norfolk Episcopalians Stirred by Charges Of Jim Crow at Interracial Mission

NORFOLK, Va. — (ANP) — The controversial issue of racial segregation flaring anew in Norfolk last week as to whether Negro members from Grace Episcopal church were segregated deliberately when they attended special mission services at Christ and St. Luke Episcopal (white) church.

The Journal and Guide carried a front page story April 5 charging that as members of Grace (colored) Episcopal church "entered (the white church) they were promptly and conspicuously segregated." It added that "the segregation was obviously pre-determined and pre-arranged."

As soon as people had time to read the article, there were denials of the charge from some, while others supported the charge. The Rev. Richard B. Martin, rector of Grace Episcopal church, who read prayer at the opening week night service of the mission, commented on the segregation charge as follows:

"There has not been the slightest sign of segregation at the Lenten services. My members sat where they pleased and were treated with every courtesy at the services. As a matter of fact many of them have called me by telephone to tell me how much they were inspired by the messages from Bishop Tucker."

Rev. Martin, who has made an excellent record as rector at Grace church and added many members to the parish, added that he regretted such a report as was carried in the paper, since he was particularly proud of the progress made by the Episcopal church in recent years in race relations.

Swinging Bells Are Dedicated At St. Martin's

2 Weighing 2,425 Pounds, Given by Congregation, Peal With 40 in Carillon

Two new swinging bells, contributed by the congregation and weighing 2,425 pounds, pealed for the first time yesterday morning after being dedicated at St. Martin's Protestant Episcopal Church, Lenox Ave. and 122d St.

The bells, one tuned to G and weighing 1,500 pounds, and the other tuned to A-sharp, weighing 925 pounds, were played by ropes from the belfry dropping to the second floor of the church. The bells are hung on steel tripods and swing on ball-bearing sockets.

Forty other bells in the carillon at St. Martin's are stationary. Albert Branch, twenty-one, youngest carillonneur in the city, operates them from a booth in the belfry by punching wooden handles attached to the bell clappers by metal rods.

The Rev. John H. Johnson, rector, conducted the service and read a special prayer during the dedication. He said they will be used as a call to worship and at weddings, funerals and special occasions. One reason for the innovation, he said, is that many members of the congregation come from rural areas where they are used to hearing swinging bells.

A third bell, tuned to D-sharp and weighing 3,200 pounds, was removed from its stationary mount and rehung as a swinging bell yesterday. All of the bells of St. Martin's were cast by the Royal Bell Foundry at Heiligerlee, the Netherlands, by the van Bergen Co., bell-makers for more than 200 years.

James Kavallines

The Rev. John H. Johnson (right), rector of St. Martin's Protestant Episcopal Church, Lenox Ave. and 122d St., watching yesterday as members of the congregation sound the church's new swinging bells for the first time. At the ropes of the two bells, which weigh a total of 2,425 pounds, are, left to right, Cyril Robinson, Wilfred Wylie, and Dionecio A. Lind

QUEEN JULIANA (right) in the United States for a vacation signs the visitors book at St. Martin's Episcopal church in Harlem as the Rev. John H. Johnson and another clergyman (left) steady the book. Queen Juliana paid a special visit to the Harlem church in order to listen to carillons which were made in Holland. The outdoor ceremony attracted thousands.

Manhattan Church Gets First Race Rector

NEW YORK—The 125-year-old St. Andrew's Episcopal Church, in Manhattan, got the first Negro pastor in its existence on Palm Sunday, when the Rev. Theodore J. Jones, former chaplain of St. Paul's Polytechnic Institute, Lawrenceville, Va., was installed as rector. The church, which has 1,300 communicants, was moved to its present site in 1889—a stone by stone transfer.

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Harlem Church Biggest In U.S.

NEW YORK—Proudly among Harlem's crowded tenements stands St. Phillip's Protestant Episcopal Church, the largest single Episcopal congregation in the United States with 3,707 communicant members, according to a list released last week.

St. Phillip's is the "mother church" of several Protestant Episcopal churches and missions in Harlem.

An announcement in the 1952 "Living Church Annual" also stated that membership in the Protestant Episcopal Church rose 4.05 per cent in 1951, to 2,343,483.

Father Divine Offers Plan

Children of Slaves May Win Fortunes

Courier p. 20

PITTSBURGH—Descendants of former slaves in the United States would be eligible for compensation under a plan proposed by the Rev. M. J. (Father) Divine, outlined in his Peace Movement's official publication, The New Day.

The New Day has been demanding for the last three months that compensation be awarded the descendants of slaves.

An estimated 90 per cent of the fifteen million Negroes now living in this country would share in such benefits, provided that some legal basis or foundation were found for such a presentation.

Dat: 3-15-52

THE REV. MR. DEVINE bases his contention upon the recent judgment of $8,500,000 against the United States in favor of the Menominee "tribe" of Indians in Wisconsin. The payment was made to the Indians after the Government was accused of mismanaging timber operations on the Menominee reservation.

Both cases have similar moral responsibilities, says Father Divine. He contends further that the United States Government has financially mistreated, or permitted to be mistreated, a portion of its inhabitants. He says that the descendants should demand compensation for the unpaid slave labor of their forefathers.

A similar proposal was introduced in Congress during the early Thirties by the late Congressman Oscar DePriest, but nothing came of it.

Inspired by Belief

Coast Pastor Does Book on 'Father D'

LOS ANGELES—"God is on Earth Today," is the intriguing title of a book authored by the Rev. Richard V. Randolph, Ms.D., D.D., of Los Angeles.

The author, who previously had never met Father Divine, claims he was "caught up" in the spirit of the leader, and had revealed to him wondrous truths about the work and mission of the man whom millions acclaim as "God."

Courier

DR. RANDOLPH writes with convincing logic, assembling testimony and facts from tradition, history, science, religion and sacred scriptures to buttress his experience.

p. 1 3

There are many oustanding features of the book of interesting, Biblical and historical facts, with numerous references of scriptural passages, disclosing that God was manifested on earth in bodily or human form many times prior to the advent of Father Divine whose appearance today is the fulfillment of all Biblical prophecies.

Father Divine writing of the author's work said: "Both mother and I highly appreciate the complimentary copies, and are aware that the inspiration formed within you to publish the text was God-inspired, and not only so, but God-revealed, as you conveyed for the spiritual education of all who are interested and concerned, the truth concerning the mystery of my deity, and my personified presence on the earth among men."

Father And Mother Divine Mark 6th Anniversary

Father Major Divine and his Canadian wife, who were married six years ago, on April 29, in Washington, are celebrating their anniversary in Philadelphia with a week of festivity and jubilance. In proclaiming the marriage, which was discovered by an AFRO reporter shortly after it had occurred, Father Divine declared that it was "a holy marriage to propagate virture, holiness, honesty, competence and truth." A gala banquet is being held for hundreds of the faithful at the Divine "heaven" here, which is to be attended by visitors from all parts of the United States and from many foreign countries. Pictured with the Divine is C. W. Underdown, manager of the Dunbar Hotel, Washington.

Colored Women In Southern Churches Lead

MADISON, N. J.—A recent survey of 570 Negro churches in 17 southern counties, mad by Proessor Ralph A. Felton, of the rural department of Drew Theological Seminary, shows that twice as many Negro women as men teach Sunday School classes; that the women have nine times as many church societies as have the men, and outnumber the men ifteen to one in these societies.

One amazing discovery was that the women of these churches to the number of 12,991 carry on some kind of relief work among the needy groups of their own communities.

Dr. Felton's survey reveals that in the North white women are more active in church work than are the men.

Whitewashing the Holy Writ

Whites and blacks in the United States have been doing a lot of rejoicing and celebrating since the publication of the revised standard version of the Holy Bible, and right here in Oklahoma City a few weeks ago an unusual meeting was held in the Calvary Baptist church, with a Negro moderator of a group that sat unsegregated while exposition was given to the essential changes made in the new text.

In the preface, or introductory statement the revisionists, who have seen fit to revise the old King James version of the scriptures, give as their justification "in the change since 1611 in English usage, many forms of expression have become archaic while still generally intelligible—the use of thou, thee, thy, thine, and the verb endings—est and edst, the verb endings—eth and th, it came to pass that, whosoever, whatsoever, insomuch that, because that, for that, unto, howbeit, peradventure, holden, aforetime, must needs, would fain, behooved, to you-ward, etc. Other words are obsolete and no longer understood by the common reader."

The preface goes along for another paragraph to show that words used in the age of King James today have an entirely different connotation and the sole purpose of the revisionists is to make the scriptures easily understandable and intelligible to millions who are constantly confused by usage of these ancient terms now entirely out of use.

All of the above reasons given for changing the language of the scriptures, so long as the intent, objective and idea of the authors remains unchanged, seems to the Black Dispatch fully justified, but we are a little dubious and suspicious when we discover the revisionists have in many instances run far afield of their declared intention, and we are not too sure we can forgive the Negro religionists who apparently have not raised some valid objections to changes made in this new version, which have nothing to do with "thou," "thee" and "thine," but seem to this writer an open and bold attempt to blot out any relationship black people have to do with the Holy Writ.

Let us take, for instance, the first chapter of the Songs of Solomon in the old King James version, which this writer in the past proudly referred to on many occasions to establish the fact that the Jews in antiquity were black.

In the 5th and 6th verse of the 1st chapter we find Solomon saying this:

> "I am black but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.
>
> "Look not upon me because I am black, because the sun has looked upon me."

Now the currently revised text, over which Negroes are shouting hosanas, gives this vesion of the same scriptures:

> "I am very dark, but comely, O ye daughters of Jerusalem. Like the tents of Kedar; like the curtains of Solomon.
>
> "Do not gaze at me because I am swarthy, because the sun has scorched me."

We strenuously object to any attempt in this age of white supremacy to remove from the scriptures the unmistakable type of pigmentation which Solomon attributed to himself, and there is no rationalization one may attempt in justifying this uprooting of this language from the King James version. The terms "very dark" and "swarthy" are wholly unacceptable in a world which does not consider "black" comely. The term "comely" means "good to look upon," "handsome," "beautiful." We do not think one jot or tittle of the King James version should fail in this new version. Solomon said he was black and that black is comely. Let is stay that way.

There is another passage of scriptures we have constantly referred to across the years, in the King James version, to prove that God Almighty places his direct and positive stamp of approval upon interracial marriages.

In the 12th chapter of Numbers, and the 1st verse, one reads:

> "And Mariam and Aaron spoke against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman."

In the newly revised version this same scripture reads as follows:

> "Mariam and Aaron spoke against Moses because of the Cushite woman he had married; for he had married a Cushite woman."

Every school child in America above the eighth grade knows Ethiopia is a nation of black people, with a history and civilization that goes back to antiquity, but people are almost as scarce as hen teeth who know anything about the ancient Cushite (black) empire. It appears in this instance the revisionists were attempting to confuse rather than make plain and simplify, when they substituted "Cushite" for "Ethiopian." At any rate, we see no justification for this unexplainable tampering with the King James version, especially when this is the specific scripture where God became angry with Mariam and Aaron and placed a curse upon Mariam as told in the 10th verse of the same chapter, because Mariam did not want Moses to marry a black woman.

But in the 14th chapter of 2nd Chronicles, when the story of defeat of the Ethiopians by Asa is told, the revisionists did not think to refer to this defeat as the defeat of the Cushites. The new version says:

> "So the Lord defeated the Ethiopians before Asa, and before Judah, and the Ethiopians fled."

If the revisionists wanted uniformity, and since they changed "Ethiopian" to "Cushite" in the 12th chapter of Numbers, the revisionists should have used "Cushite" all through the revised text.

Even in the story of the Ethiopian eunuch who professed Christianity, as told in the 8th chapter of Acts, the term "Ethiopian" is left intact as it is in the King James version, and also in the 38th chapter of Jeremiah. It is only in the 12th chapter of Numbers, where God places his unmistakable endorsement upon interracial marriage the revisionists seem to feel "Cushite" should be substituted for "Ethiopian."

We haven't had our Bible but a few days, so that nothing more than a superficial study has been made of its contents, but we shall read it carefully on an installment basis, to find out something about the intent and purpose of the revisionists other than language changes. You know the Jews have always contended they were God's chosen people, and somehow contrived to weave this idea into the scriptures. We are going to be interested in determining while the scriptures were being bleached out from the term "black" whether anything has been done to casterate the Jewish paternity to Christ.

There was much liaison between Jews and other dark people during the days of antiquity, and my Biblical concordance says Egypt geographically was in the Land of Ham, and that Father Abraham had a great deal of association with Nimrod, who was as we all know the son of Cush. In the early pristine years of humanity, human beings could walk out of the Near East into Africa, because the white man was at that time a savage, living in caves, and the Suez canal had not been built by the French.

All of the people of the Near East as well as all Africans as far south as the Sahara desert, speak the Amharic language, so that it would seem to this writer to be no need to change racial terms having to do with race as has been done in this revised version of the scriptures. Surely the Hebrews, the Ethiopians and all of those who inhabit northern Africa and the Near East placed the same connotation on the term "black," and were not confused respecting what they meant, and what they were talking about when the scriptures were written.

We believe the scripture that reads "watch as well as pray" would stand the black preacher in good stead here in America just now. When these modern revisionists get through with what black people recorded in the days of antiquity, and have washed it out and put it through the ringer, one will be of the opinion all of the people on the dark continent were white at the time of Christ.

Over 8,000,000 Look With Contempt Upon Religion, Says Dr. Johnson

WASHINGTON, D. C. — Over 800,000,000 people in the world look with contempt on organized religion because of the divisive qualities and lack of religious practices of these religions, Dr. Mordecai W. Johnson told 300 listeners Thursday night at the 36th Annual Convocation of the School of Religion of Howard University.

Dr. Johnson who is president of Howard University, spoke at Baldwin on the university campus. The Banquet was the final feature of the annual three-day program.

Religion, the speaker said, emphasizes its differences, rather than its similarities, and for this reason may lose out to a Godless spirit which emphasizes unity and fellowship. Dr. Johnson urged the Christian Church, therefore, to find more unity and fellowship itself or the threat of communism may become a reality.

"The history of Christianity is tragic when compared with incidents like the Sermon on the Mount," the president said.

Earlier in the day Dr. A. Powell Davies, minister of the All Souls Unitarian Church in Washington, D. C. charged that people do not come to church to be good, but to feel good. "People prefer to live in fantasies," Dr. Davies said. "They weave together imaginary ideas, then accept them as reality. The church helps them to hold such fantasies.

"Living in his delusions, man fails to deal realistically in the real world, allowing himself to be led into such evils as war and race discrimination. Putting its emphasis upon theological ideas, which are incapable of demonstration, the church makes martyrs of those who disagree with its ideas. But it neglects the central teachings of its Lord, Jesus Christ, which center in the Golden Rule. Not one single martyr has there ever been for failure to live by it," the minister concluded.

On Wednesday evening, Dr. Howard Thurman, pastor of the Church For the Fellowship of All Peoples in San Francisco, California spoke of the development of his church on the west coast which enjoys an inclusive membership of people of all races.

He said the objectives of the modern Christian Church "should be inspiration, stability and confidence."

The Convocation met at the School of Religion and was attended by nationally known clergymen, educators and theological students. Dr. Frank T. Wilson is dean of the School of Religion, and the theme of this year's Convocation was "The Christian Church — A Fellowship Without Barriers."

Those who participated in the second half of the Convocation program were Mr. Richard T. Andrews, Jr., School of Religion, Howard University; L. Maynard Catchings, Plymouth Congregational Church, Washington; Raymond F. Harvey, Bethesda Church, Opelika, Ala.; C. Kilmer Meyers, St. Augustine's Chapel, New York City; William E. Barrett, School of Religion, Virginia Union University, Richmond, Va.; Mrs. L. Maynard Catchings, Department of Social Welfare, Washington Federation of Churches; and E. Franklin Jackson, of the John Wesley AME Zion Church, Washington, D. C.

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General

Cautious Views Given On Segregation In Churches

By THOMAS L. DABNEY

NORFOLK — When you ask the average white person if he favors the opening of church membership to all regardless of race, he seems somewhat stunned at first. If

Mr. Canoles

Mr. Dobrinsky

he takes the time to give his views, often he will not talk for the record.

Though the white Ministers Association has already voted to hold the 1953 Preaching Mission on a non-segregated basis, white people with whom I talked this week were a bit cautious in expressing their views on that decision. Some who expressed their reactions were not willing to be quoted by name.

Each person with whom I talked was asked the two following questions:

1. Do you favor opening church membership to all regardless of race, nationality or color

2. Do you favor an interracial Preaching Mission in Norfolk where those who attend the services may sit wherever they please

Leroy Canoles, a business executive, said "Since God is no respector of persons, I think people ought to be allowed to sit where they want to at public religious services.

Ben Dobrinsky, proprietor of Ben's Grill on Church street, "I have always been in favor of getting rid of segregation, and worshipping as we like."

Mr. Dobrinsky cautioned, however, that not much good can be expected by forcing others to agree to non-segregation through court action. He said if we could get people to do away with racial segregation by winning them over to the idea, more good would be accomplished. He does not believe in forcing the issue through the courts.

Mr. Leach

Mr. Gwynn

William Leach of Lynnhaven, U. S. Navy man: "Anyone should be permitted to go to any church." He did not commit himself on membership.

J. M. Gwynn, car dealer on Park avenue: "I am not a religious man and belong to no church. It's a reflection on churches when they discriminate.

Mr. Julian

Mr. Hoffley

Speaking with reservation, he added: "If I were a member of a church, I would favor interracial programs. This question is more or less a matter for the individual to decide."

H. H. Julian, filling station operator, 1600 block Broad Creek road: "People serve the same God, so I feel all churches should be the same. The Preaching Mission is for all. It is a mission and should accept all."

M. W. Hoffley, U. S. Navy: "Yes," was his terse reply in favor of an interracial Preaching Mission.

Both of the sailors seemed ill at ease and anxious to make the interview as brief as possible. That was the impression I got in two other cases.

A man at the S. D. Scott & Company, Inc., fertilizer building on East Princess Anne road, approached the Journal and Guide photographer and me leisurely as we stepped up on the platform, but as soon as he read the two questions h,e got in a hurry and suggested that we see someone in the office because he was busy.

Six men turned us down flat. One man, who did not want to be quoted by name, said he thought the white people ought to consider whether colored people wish to join white churches or attend unsegregated sessions of the Preaching Mission.

When he was pressed for an answer as to how he felt about the issue, he said he would have to have time to consider it.

White Protestant Pastor For Interracial Churches

NORFOLK—The Rev. Royce K. McDonald, pastor of Second Presbyterian Church, Norfolk, called for an unsegregated church and gave his support to an unsegregated Preaching Mission in Norfolk in his morning message Sunday.

In response to a query by the Journal and Guide on Thursday, he said he personally favored allowing people to join any church of their choice regardless of race, nationality or color. He added that he did not directly propose such a congregation in his sermon.

The minister, a graduate of Union Theological Seminary in Richmond which admitted colored day theological students in 1935, has preached similar sermons on other occasions. This last message has been widely discussed and publicized.

PUTTING THE Christian challenge squarely to the members of his congregation, Rev. Mr. McDonald said:

"I want you to do some specific things to help eliminate discrimination against the Negro, to help end segregation to help usher in the day of real brotherhood."

"I want to ask you to treat the Negroes in your home and in your business with the same courtesy, respect, dignity, and consideration as you would like if you were working for them."

HE ASKED that his members 'make it possible for our Negro leaders to participate in the program of our church. . . The federal courts are tearing down the color bars in our institutions of higher education in our land. They (the Negroes) are privi-

Rev. Mr. McDonald's call for the Christian way of life was one in the chain of developments since the Norfolk Ministers Association adopted the proposal of its executive committee to make the 1953 and other Preaching Missions in Norfolk an interracial an unsegregated project.

The ministers of both races have acted swiftly to this change. The Rev. H. T. Myers, pastor of Mt. Olive Baptist Church; Dr. J. R. Johnson, pastor of St. John AME Church, and the Rev. John T. McClennon, pastor of St. Paul CME Church and president of the Interdenomination Ministerial Alliance, attended the meeting the Central YMCA last Friday where the Norfolk Ministers Association voted to invite Evangelist Billy Graham to conduct services in Norfolk in January, 1953.

Blasts Segregation in Churches at Joint Lexington-Detroit Conference

DETROIT, Mich. — (ANP) — Representatives of two Methodis church conferences last weel heard a religious education leader blast segregation in the church es.

Speaking at a meeting of the Lexington and Detroit (white) conferences at Berea Methodist church here, the Rev. Harold E. Bremer, executive secretary of the board of education of the Detroit conference, said:

"We violate a fundamental Christian ethic by being separated into racial churches."

The interracial group of some 35 persons discussed ways and means within the Detroit area which includes Michigan.

Members of the churches of the Lexington conference have been invited to participate in the various projects for children, youth and adults provided in camps, conferences and leadership training activities of the Detroit conference. Members of the Lexington conference also will be invited to share in the planning and leadership of many of the projects.

Alexander Jefferson Jr., was elected as conference coordinator. Other members of the coordinating committee include Mrs. Mamie Garvin, district director of adult work; Mrs. Mabel Lowry, district director of children's work; Mrs. Janie Jefferson, sub-district director of youth work and the Rev. S. B. Lester, pastor of the Berea church.

Each of the 10 churches of the Lexington conference in Detroit, Pontiac and Flint, will have a member on the coordinating committee.

The Rev. Clarence T. R. Nelson, Indianapolis, the executive secretary of the Lexington conference board of education, presided over the meeting.

Indianapolis Churches Want To Be Separate

INDIANAPOLIS, Ind. — (ANP) — Despite their supposed belief in the teachings of Jesus Christ, some 23 Protestant churches here last week expressed a desire to keep their congregations lily-white.

In response to a religious survey, prepared by the Indianapolis Church Federation in cooperation with the National Council of Churches, the churches said they would not accept members of other races as visitors at their services.

Some 41 churches did not reply or made no clear reply to the question, indicating the question had not been considered, the report on the survey said.

Only 54 churches indicated they would accept other races. Of these 19 were Negro churches.

Indianapolis was one of the cities recently ruled out as a possible site for national headquarters of the National Council of Churches, because of racial policies.

White Churches Don't Want To Practice Christianity

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Church Is Segregation's Last Stronghold

Valparaiso, Indiana, July 30: "Churches are the last stronghold of racial segregation,' clergymen and lay people of the Lutheran Church-Mission Synod were told at the Third Annual Institute on Human Relations at Valparaiso University, July 28-30.

Representatives from Lutheran congregations in eight midwestern and eastern states discussed "Integration in the Community."

Feature speaker was Dr. Arthur C. Piepkorn, former president of the Army Chaplain Board, professor of dogmatics at Concordia Seminary, St. Louis.

Dr. Piepkorn told the conference that the policy of segreating by skin color is wthout scientific basis and "neither has it any warrant in Sacred Scriptures."

"True Christianity knows no race problem," Piepkorn continued. "It knows only individual human beings who are separated from the Creator by their sins and are reconciled to God in Jesus Christ."

How integration of all races works well in education, business and social life was discussed by a panel of Negro and white educator and business leaders including Wells Burnett, vice president of Roosevelt College, Chicago; Alonzo Pope, of the Department of Welfare, Cook County, Chicago; Dr. Arthur G. Falls, physician and surgeon, Chicago; and Robert Cunningham, editor of Modern Hospital.

"White Christians are often the last to use Christian principles, when it comes to accepting competent Negroes into their businesses said Tom Colgan of the American Friends Service Committee.

Speaking on the integration of Lutheran Negroes into Lutheran congregations, a Fort Wayne, Indiana, minister, the Rev. Herbert Lindemann, remarked "I am still amazed how simple it was to integrate Negores and Japanese into my former congregation in St. Paul Minnesota."

Pointing out that education is often necessary before attempting to assimilate Negroes into a white congregation, Mr. Donald Cox, director of education at First Baptist Church, Chicgo, added that "if a church has failed to prepare her members by education the law of Christian love still dictates that the members welcome people of all races found in their community."

Calling on the churches to change their attitudes, the Lutheran seminary professor, Dr. Piepkorn, exhorted that "repentance is necessary." But, "he continued, "let it be an honest repentance. We must not let ourselves partake or continue in the sins of our fathers."

Piepkorn stated, "Segregation is disastorus and expensive." He went on to warn the churchmen that "we are resisting the work of God when we practice segregation and deny the unity that God has forged among Christian brothers of all races."

"The interpreters of our times." Piepkorn told his fellow Lutherans, "are substantially agreed that no other domestic factor hinders our foreign policy as does our persistent discrimination against racial minorities."

He urged churches everywhere to think in terms of the Scriptura doctrine of the church which is "free of the distortions that have corrupted our practice in the fellowship between races."

Speaking at the Tuesday evening banquet, the Rev. Martin E. Nees, pastor of Faith Lutheran Church, Kansas City, Kansas, explained that "if all congregations would open their doors to Negroes, our churches in strictly Negro communities would fare much better."

"We must work together on this project," Nees told the group. "Like a mighty army moves the Church of God,— also in Human Relations."

The Lutheran Church-Missouri Synod has a 5000 congregations in the United States and Canada and has carried on church work in Negro communities since 1870.

The Human Relations Institute is one of a series of summer institutes on church problems and interests sponsored by Valparaiso University, the largest Lutheran University in North America.

Article Discusses Negro Churches, Preachers

LYNCHBURG, Va. — (ANP) — Negro preachers and their congregations are analyzed in an article in Expected Magazine just off the press. Expected is published monthly under the editorship of Dr. M. C. Allen. The article, written by Thomas L. Dabney, is titled, "Do Negroes Spend Too Much Money On Churches?"

The article recalled the saying, "It has been said the Jews have all the businesses, and Negroes have all the churches."

There is also repetition of the old criticism that Negroes follow a 'penny wise' and 'pound foolish' policy in spending money to educate their children without providing places for their employment after graduation.

Reference is also made to a wide-spread criticism of some Negro preachers who fill their pulpits on Sunday and then loaf the rest of the week.

Basing the story on a survey of the heads of 822 families in Norfolk Va., the study showed that 102 persons did not have any church membership in Norfolk, and, and two did not belong to any church.

"A supplemental study," the article revealed, "showed that 37 adults out of every 100 in the city do not attend church at all except on special occasions like Christmas, or Easter or at funerals.

"If half of the people in Norfolk who are not church goers would decide to attend church regularly, there would be no place to seat them," the article says.

The article also states that comparatively few church members are active in religious work, that some pastors work on a seven-day week schedule, and that more modern churches are needed for the Negro population in cities and rural areas.

Negro Churches Losing Members Throughout Dixie

MADISON, N. J. — (ANP) — Membership in Negro churches in the south is decreasing, according to a survey conducted by the Rural Department, Madison.

Entitled, "These My Brethern," the survey said more colored churches are decreasing in membership than are increasing. Here are the statistics on the state of membership in churches as revealed by the survey:

39.3 per cent are increasing; 11.8 per cent are stationary, and 48.9 per cent are decreasing.

Among other things the survey pointed out:

"Out of 1,388 Negro families interviewed in 17 counties, 47.3 per cent had received no pastoral call during the past year;

"Of the 570 churches studied, there were seven churches per county without any hymnals or song books of any kind;

"Nearly half of the pastors of the Negro churches, 43.3 per cent never have gotten beyond the eighth grade, and 58.2 per cent have never gone above high school. The average is a ninth grader.

"Over three-fourths of the ministers, 78.5 per cent, had to engage in some occupation other than preaching to support their families. Their average salary from their churches was $786 per year."

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Survey Shows Need Of Negro Churches

MADISON, N. J.—In connection with "Race Relations Sunday" which was observed in many Protestant churches throughout the country Sunday, February 10th, with special services, Prof. Ralph A. Felton, of Drew Theological Seminary here is making public "some startling facts" from a recent survey he and his students have made of Negro churches of all denominations in all parts of the country.

The survey showed, says Prof. Felton, that more Negro churches are decreasing in membership than are increasing. 39.3 per cent are increasing; 11.8 per cent are stationary, and 48.9 are decreasing.

Out of 1,388 Negro families interviewed, 47.3 per cent had received no call from a minister during the past 12 months, he reported. Of the the 570 churches studied, there were seven churches per county without hymnals or song books of any kind. Nearly half of the pastors of the Negro churches, 43.3 per cent, never had gotten beyond the eighth grade and 58.2 per cent had never gone above high school. The average is a 9th grader. Over three-fourths of the ministers, 78.5 per cent, had to engage in some occupation other than preaching to support their families. Their average salary from their churches was $786 per year.

In the Southern states, both state and federal governments provide 2,-143 county agricultural agents for whites and only 357 Negro agents, a ratio of six to one. The farm of the Negro owner is only two-thirds the size of the average farm in the South; the Negro sharecropper cultivates a little less than half a farm.

"The average gross income of the Negro farm owners was $1,442 a year. One-half the tenant families had a gross income less than $1,000 a year, and one-fourth less than $500," says the survey.

The training of a new type of Negro minister who will aid his people not only in church services but in their needs on the farm, in education, in home life and in their everyday work, is one of the biggest tasks before the American churches today Prof. Felton concludes.

Liberal groups within the order are leading the fight to have New York State outlaw race or color as a qualification for membership in any fraternal organization. The fight is being led by Nicholas Atlas, chairman of the Grand Lodge Civil Rights Committee. The proposed bill will be introduced by Senator MacNeil Mitchell, Republican, and Assemblyman Leonard Farbestein, Democrat, both of Manhattan.

Under the terms of the proposed legislation, benevolent fraternal orders would be prohibited from "directly or indirectly, by ritualistic practice, constitutional or by-law prescription, by tacit agreement among its members, or otherwise" denying membership to any opplicant, or equal treatment to members, because of color.

Fraternal organizations which would be affected by the proposed legislation include both white and colored groups, such as the Masons, Odd Fellows, Elks, Knights of Pythias, Knights of Columbus, Redmen, Eagles, Modern Woodmen, Maccabees, Moose, Foresters and Owls

The proposed law is modeled after a section of the civil rights which prohibits race or religious discrimination.

Pres. H. Councill Trenholm Honored At Bible Rally

MONTGOMERY, Ala — Dr. H. Councill Trenholm, president of Alabama State College, was among the five loyal men and two women who were honored at a mass Bible Rally at the Civic Auditorium, Tuesday, September 30.

As one of the seven outstanding citizens, President Trenholm was presented a first copy of the new authorized version of the Holy Bible in recognition of meritorious services to the community in civic and educational circles.

The Bible Rally was sponsored by the Montgomery Ministerial Association. A committee of ministers selected the seven recipients of the new Bibles. President Trenholm was the only Negro selected. Others of the group to receive the new version of the Bible were Mrs. Dixie Graves, Dr. Joe Abell, Mrs. Sanford Marcus, J. A. Fields, Warren Dent, and Johnston Coppock.

Dr. Trenholm, now beginning his 28th year as president of Alabama State College, is an active participant in civic and educational organizations. He is research secretary of the Alabama State Teachers Association, and a member of the advisory committee on education of Negroes of the American Association of Colleges for Teachers Education.

In addition to his positions in educational organizations, he is deputy grand master of the Masons of Alabama and regional director for education of the IBPOE.

White Ministers In South Afraid To Invite Negro Ministers To Churches

Richmond, Va. (ANP).—The weakness of Christianity in the South in the face of southern race prejudice was revealed last week when this reporter found out that the average liberal white pastor below the Mason and Dixon line dares not invite a Negro minister to preach in his pulpit.

A liberal white minister last week told this reporter that he would be afraid to invite a Negro minister to preach to his congregation in Richmond because of the attitude of many of his officers and members on race relations.

Great strides have been made in recent years in race relations in the Presbyterian Church in Virginia. Union Theological seminary, white Presbyterian school, for some years has admitted Negroes as theological students.

Richmond and Norfolk had a bitter fight over the issue of segregation at their preaching missions. Richmond ministers voted to have their preaching mission next year at the Mosque without racial segregation. In Norfolk the forces in favor of non-segregation lost, but the white ministers finally voted to abandon the preaching mission until it can be held without racial segregation.

Ministers Act To Form Interracial Church Group

NORFOLK, Va. —(ANP)— Two first moves toward the establishment of an interracial and interdenominational church federation in Norfolk were made here last week when leading Negro and white clergymen and laymen met at the Navy YMCA downtown and voted in favor of the idea and set up three commissions to draft further plans for the proposed federation.

Commissions were appointed to draft plans on membership, constitution and finance. The group did not take any action until several Negro and white leaders had expressed approval as individuals of the idea of a federation for Protestant churches.

The action of the leaders was a victory for liberal whites who favor a closer cooperation and fellowship between denominational and racial church groups where nonsegregation will be the pattern. What action the individual white churches will take when the matter is formally presented to them was a moot question.

Some white pastors have expressed the belief that the majority of the white churches will accept the idea with little or no changes as sugested by the leaders of the federation proposal, but none would venture an opinion for his individual church.

The suggestion that a federation of all race and denominational churches of the Protestant faith be established is the outgrowth of the most extensive and successful observance of Brotherhood Month and Week in the Norfolk area in many years.

Southern States Lead In Bible Interest

(NEW YORK —(ANP) — Six southern states remain the area of greatest concentrated interest in the bible, according to reports from a three-day meeting of the American Bible Society district secretaries here. The states are Georgia, Florida, Tennessee, S. Carolina, Alabama and Missouri.

Survey Shows Tan Rural Pastors To Be Poorly Trai- -l

NEW YORK — (ANP) — The Rural Church department at Drew seminary last week disclosed results of a study of some 454 Negro rural pastors in 17 southern states.

Entitled, "These My Brethern," the study reported that 15 of these ministers have never attended school; nearly half of them (43 the eighth garde, and 58.2 per cent have never gone beyond high school. Their average education is the ninth grade.

The study revealed that the chief reason for so many poorly trained ministers was that colleges and seminaries for training Negro ministers are lagging far behind in facilities to those for whites.

However, this situation is being relieved a little with the admission of colored students to 20 white schools in southern states. Among these schools are Presbyterian theological seminaries at Richmond, Va., Austin, Decatur, Ga., and Louisville, Ky.

Three southern Baptist seminaries now are admitting Negroes. They are located at Fort Worth, Tex; Louisville, Ky., and New Orleans, La.

Other schools which admit Negro ministerial students include: Southern Methodist university, Dallas, Texas; Loyolay, New Orleans, La.; Nazareth and Drsuline, Louisville.

Most of these churches admitted Negroes for the first time this year.

Norfolk Ministers Act To Form Interracial Church Group

NORFOLK, Va. (ANP)—Two first moves toward the establishment of an interracial and interdenominational church federation in Norfolk were made here last week when leading Negro and white clergymen and laymen met at the Navy YMCA downtown and voted in favor of the idea and set up three commissions to draft further plans for the proposed federation.

Commissions were appointed to draft plans on membership, constitution and finance. The group did not take any action until several Negro and white leaders had expressed approval as individuals of the idea of a federation for Protestant churches.

Anti-Segregation

From the Midwest and South last week came new attitudinal expressions on racial segregation:

▶Last March, the general board of the National Council of Churches (representing 29 Protestant and Eastern Orthodox denominations embracing 33,000,000 people) stirred up its first major quarrel in the ranks. At a New York meeting, the board postponed action until June on a racial-segregation statement, and Negro ministers like Dr. Adam Clayton Powell Jr. (National Baptist Convention U.S.A.) and Bishop D. Ward Nichols (African Methodist Episcopal Church) publicly condemned the NCC for its delay (NEWSWEEK, April 7).

Last week in Chicago, the NCC board again considered the subject of racial segregation. This time it passed a statement which was virtually the same as the March draft, calling segregation "a denial of the Christian faith and ethic . . . If we are to be true to the Christian faith we must take our stand against it." The board called on the council and its member denominations to put their own houses in order and maintained that the "separate but equal" treatment of the issue never works out in practice.

Abstaining from the vote were the two representatives of the Presbyterian Church in the U.S. (Southern). One, Dr. John S. Land of New Orleans, complained that "you cannot establish the Kingdom of God by force." His minority statement was defeated, but the board did say that it is "more difficult for some churches than for others to realize the Christian ideal of nonsegregation."

In another action, the policymaking board voted to keep the National Council headquarters in New York for the next ten years—another hotly debated point in Protestant circles. After 1962, an as yet unselected Midwest city will be the permanent council site.

▶A fortnight ago, the trustees of the University of the South—better known as Sewanee—held their annual meeting at the Tennessee campus. Among the agenda was a request from the Provincial Synod of the Sewanee district that the 94-year-old Episcopalian university admit Negroes to its school of theology. The trustees stated that although no university rules forbade such a step, they believed it would violate state laws and "encouragement of the enrollment of such students now is inadvisable."

Last week, eight of Sewanee's faculty announced that unless the board reconsiders such a dictum at the 1953 annual meeting they will resign. The eight, seven of whom are Episcopal priests—including the Very Rev. F. Craighill Brown, dean of the theology school—felt the trustees' decision was "untenable in the light of Christian ethics and of the teachings of the Anglican communion." The faculty members said that they would stay at their jobs "under adverse circumstances which we protest" until next June since the board does not meet again until then.

All White, All Negro Churches to Merge

2 Congregations Unanimous in San Francisco Step

SAN FRANCISCO, April 26 (UP).—The pastors of an all-white church and an all-Negro church announced today their congregations will merge and worship together.

Services will be conducted by Dr. Wesly L. Hawes, a Negro who has been pastor of the fast-growing Hope Presbyterian Church. His congregation will meet with the white worshipers of the more spacious Westminster Presbyterian Church six blocks away.

Because of population shifts the Westminster congregation has been dwindling in recent years. Members voted, without exception, to invite the Hope Presbyterian congregation to join them, and the Hope worshipers accepted, also without a dissenting vote.

Communal worship was held Palm Sunday at Westminster, the name for the new congregation's gathering place, but the official joining of the congregations will take place May 4. Dr. Hawes will preside.

His predecessor at Westminster, the Rev. Harold D. Ramseberg, has resigned.

Billy Graham Dedicates Modern 'Ark' To Speed Christianity In Africa

VICKSBURG, Miss. (AP)— The "Ark of LeTourneau," designed to bring Christianity and modern farming to the Liberian jungles, was dedicated today by Evanagelist Billy Graham.

R. G. LeTourneau, who planned the project, said he believes "hungry natives will listen to us about God if we can show them a field of grain with a combine harvesting more in a day than they can eat in a year."

A converted former Navy landing craft — an LSM — the Ark will carry a hand-picked group of men and women and modern equipment to Baffu Bay on the Guinea coast of Africa.

Rev. Graham drove here from Jackson, where he arrived by plane yesterday, for the dedication and departure ceremonies began at 10 a. m. The Ark will sail immediately after the services.

The program, with the Rev. Claude Sailhammer as master of ceremonies, was held on the river bank behind the LeTourneau plant.

LeTourneau's son - in - law and daughter, Gustav and Louise Dick, who head the expedition, will supervise the development of the half million acres LeTourneau leased for 30 years

Gustav will supervise the technical mission while Louise will spread the spiritual message to the natives.

LeTourneau's agreement with the Liberian government is that he will develop the land and after 30 years he may lease it for another 50.

He will fly to Africa in his converted twin engine bomber and meet the Ark when it arrives in Africa. The Ark has a cruising speed of 10 knots.

SEMINARIANS VISIT RABBINIC SCHOOL

INTERFAITH VISIT—Dr. Nelson Glueck, president of the Hebrew Union College-Jewish Institute of Religion, America's only seminary of Reform Judaism, welcomes Dean Rembert E. Stokes and students from Payne Theological Seminary of Wilberforce University, Wilberforce, O., to the campus of the Cincinnati school. The Christian seminarians toured the campus this month, visiting classes, lunching with rabbinic students in the dormitory and inspecting the Library, Museum and research center, American Jewish Archives. Standing, left to right, Dean Stokes and Dr. Glueck.

INTERNATIONAL GET-TOGETHER. — Dr. Flemmie P. Kittrell (center) head of Howard university's home economics department, chats with the Rev. Ho Choon-Yu (left) and Dr. Gerhard Branncke, (right) during a break at the recent conference of the International Missionary council in Willingen, Germany. Dr. Kittrell, who represented the Methodist church, served as a specialist on home and family life. Dr. Brennecke is the council's Berlin director and Rev. Yu is secretary general of the Korean National Christian council.

JEHOVAH WITNESSES
Many Jewish converts
THEIR DOCTRINE

CHICAGO — (ANP) — Until the 1950 mass arrest of many of its members in the Soviet zone of Eastern Germany, little was known of the aims and aspirations of one of the influential religious sects of the world, the Jehovah Witnesses.

When Communists arrested some 222 members of the sect and sentenced them to 1,679 years in 1950, the attention of the world became focused upon this unorthodox religious group. These Witnesses were charged with being American spies and instigators against peace and democracy, according to The Watch tower, official organ of the sect.

Organized in Pittsburgh around 1872, the Jehovah Witnesses drew its original members from among the Russellites, Millenial Dawnites, and Rutherfordites sects. Charles T. Russell is credited with having founded them. After his death, Judge Rutherford became the leader and under him they took the name of Jehovah Witnesses.

They took their name from a passage in the Bible which says: "Ye are my witnesses, saith Jehovah." P. 3

Many of their ideas on the church, members, preachers, support and saluting the flag are discussed in two recently published books, Let God Be True, and This Means Life Everlasting.

In discussing the Jehovah Witness church, the book, Let God Be True, said:

"The church means a congregation called out from the world for God's purpose, and the doctrine concerning the church was for a long time a great mystery. The church is the agency by and thru which the Almighty God has purposed to vindicate his name and bring blessings to obedient men. The church is not an earthly organization but it is God's own Theocratic organization, into which he brings faithful ones from among men."

That passage explains the reason why the Jehovah Witnesses do not have any church buildings. In the place of them they have meeting halls. Jan. 1-18-52

Those brought into the church are selected or chosen by God, thru Jesus Christ the First chosen, according to Let God Be True. They do not gain entrance to the church of their own accord or desire

Religious Leaders Featured At Town Hall

Call p. 5

By GLADYS P. GRAHAM

NEW YORK. — (ANP) — The weekly Lenten services at Town Hall is presenting without fanfare noted Negro artists and religious leaders to the public among featured personalities. Dec. 3-28-52

Dr. Channing H. Tobias, U. S. delegate to the General Assembly of the United Nations opened the Lenten sessions held 5:30 to 6:15 p.m. on Fridays, along with Dr. Ralph Sockman.

The Rev. James H. Robinson, pastor of Church of the Master and recently returned from an around the world tour, also has spoken. Kansas City

Naomi M. Pettigrew, Rosa Page Welch and baritone William Warfield are among the participating artists.

The precedent making religious event is sponsored by the Laymen's Committee for the Town Hall Lenten meetings in cooperation with the Protestant Council of the city of New York, the Laymen's Movement, the Manhattan Council of Church Women, and the Town Hall.

5,000 Expected At Lott Carey Bapt. Convention

Special to Journal and Guide

PITTSBURGH, Pa. — The 55th annual session of the Lott Carey Baptist Foreign Mission Convention and its auxiliaries will meet here Sept. 2-5 at Sixth Mt. Zion Baptist Church. The Rev. Dr. J C. Hairston will be host pastor. About 5,000 are expected at the sessions.

The pre-convention meeting will be held Sept. 1 at Mt. Ararat Baptist Church. Main feature of this meeting will be a great musical program by a 250-voice mass choir under the direction of W. E. Patterson, of Norfolk, Va., minister of music for the convention.

THE MEETING places of the convention are: the Lott Carey and Laymen's League will meet at Mount Ararat Baptist Church, Paulson avenue and Mayflower street, the Rev. C. A. Burrell, D.D., pastor. The junior and young people's department will meet with the Lincoln Avenue Methodist Church and the Women's Auxiliary will assemble at the host church, corner Lincoln and Shetland avenues. The convention's theme is the "Global Task of Christian Missions."

The night sessions will convene at the Soldiers and Sailors Memorial Hall, Tuesday through Friday, Sept. 2-5 with Mr. Patterson directing the mass choir. Tuesday, Sept. 2, in the afternoon the executive committee and executive board will convene at Sixth Mount Zion Baptist Church.

THE CONVENTION program will open Wednesday morning. Among those appearing on the program are the Rev. Y. B. Wililams, Richmond, Va.; H. L. McClendon Jr., Norfolk, Va.; P. A. Bishop, Rich Square, N. C.; James B. Webb, Ronceverte, W. Va.; U. G. Wilson, Portsmouth, Va.; W. B. Toland, Philadelphia, Pa.; M. C. Allen, Lynchburg, Va.; Andrew Fowler, Washington, D. C.; A. B. Johnson, Raleigh, N. C.; E. C. Walton, Norfolk, Va.; R. L. Taylor, Richmond, Va.

C. B. W. Gordon Jr., Parkersburg, W. Va.; William D. Burton, B. D., Haiti; Woodrow Brown, Newport News, Va.; J. W. Hoffman, Avalon, Va.; G. W. Mizelle, Norfolk, Va.; N. S. Hargraves, Alexandria, Va.; M. B. Myers, Columbus, Ohio; Darius Swann, Nanking University, China; Jerry Drayton, Winston-Salem, N. C.

J. H. WINN, Oklahoma City, Okla.; William H. Gray, Philadelphia, Pa.; E. D. Spinner, Uniontown, Pa., and Messrs R. L. Holloman, Norfolk, Va.; Muntez Nelson, India; A. W. Howlet, Norfolk, Va.; Abraham Nixon, Pittsburgh, Pa.; Attorney Walter E. Washington, Professor Z. K. Matthews, Mesdames Martha Murphy, Pittsburgh, Pa.; Ella Spinner, Pa.; H. J. Brown, N. J.; Nellie J. Winn, Virginia.

Maxie Smith, Pennsylvania; Cordelia Bagley, Virginia; Ida Burt, Maryland; M. M. Lewis, Pittsburgh, Pa.; Viola Stewart, Ohio; Bessie Bryant, North Carolina; Hallie P. Moore, Virginia; Olga Gardner, Pittsburgh, Pa.; M. C. Rux, Keysville, Va.; Ellen S. Alston, North Carolina, and the Misses Janice Robinson, Jamaica, B. W. I.; Elsie Patrick, Bermuda and Flemmie P. Kittrell, Howard University, Washington, D. C.

Dr. Wendell C. Somerville, the executive secretary; the Rev. U. G. Wilson, D.D.; Mrs. A. B. Randolph, and R. L. Holloman, presidents of the Women's Auxiliary and Laymen's League, have planned an excellent inspirational program to be presented. The host church is sparing no pains in planning entertainment for delegates and visitors.

Re-Elect Wilson As Lott Carey President

PITTSBURGH, Pa. — (ANP) — Dr. U. G. Wilson, of Portsmouth, Va., last week was reelected president of the Lott Carey Baptist Foreign Mission Convention here at Sixth Mt. Zion Baptist church at the Mission's 55th annual session.

Mrs. A. B. Randolph, of Washington, D. C., resigned as president of the Woman's auxiliary of the convention after 19 years service. She was succeeded by Mrs. W. L. Ransome of Richmond, Va.

Mrs. Randolph was highly praised for her work as about 1,800 persons from 18 states, China, Africa and the West Indies sat in on the sessions.

The report of Dr. W. C. Somerville, of Washington, D. C., executive secretary, disclosed that the convention raised more than $105,000 for the last fiscal year. He stressed the point that 9 cents out of every dollar of this money was used to defray the expenses of misson work abroad. He also made a strong plea for more support for missions.

Dr. W. L. Ransome, of Richmond, Va., was elected chairman of the executive board. Mrs. C.E. Griffin of Norfolk, Va., remains supervisor of the junior and young people's department. R. L. Holloman, also of Norfolk, is national president of the Lott Carey Laymen's League.

The next annual session of the Lott Carey Convention will be held next year at Enon Baptist church, Baltimore, Md., where the Rev. J. H. Payne is pastor.

LOTT CAREY FOREIGN MISSIONARY convention elects members to its official staff for 1952-53. Left to right front are. Dr. A. L. James, Roanoke, Va., head of the scholarship fund and executive board member; Rev. W. P. Skipworth, music director, Richmond, Va.; Mrs. Ellen S. Alston, chairman, executive board, Women's Auxiliary, Raleigh, N. C.; Rev. J. C. Hairston, Pittsburgh, Pa., vice president; Mrs. A. Hobbs, Philadelphia, Pa., corresponding secretary, Women's Auxiliary; Dr. A. W. Brown, Richmond, Va., treasurer; Rev. I. Logan, Kierse, Connecticut, vice president. Rear: Dr. Wendell C. Somerville, executive secretary, Washington, D. C.; Dr. P. A. Bishop, Rich Square, N. C., 1st vice president, and Dr. U. G. Wilson, Portsmouth, Va., president.

Integration Works

The Lutheran Church would do well to heed the solemn warning given by the Rev. Elmer R. Danielson. Dr. Danielson just returned after many years of missionary work in Tanganyika, British East Africa.

He told a National Lutherangelism Conference that the church must cleanse its congregations of color bars as quickly as possible.

The race question, delegates were informed, has created "a great, disturbing, paradoxical situation in Africa. On the one hand is the openness of the African soul to the Saviour.

"But on the other hand, there is a fast growing mistrust of the white man's political power, and especially economic power over the peoples and resources of Africa."

"And," he added, "there is most certainly a fast growing impatience, if not resentment and hatred, with the white man's racial superiority attitude."

The Lutherans by themselves, of course, cannot dispel all of this earned distrust of the white man. The seeds were sown too long ago. And the harvest is on not only in Africa, but in Asia and throughout the entire near east and Mediterranean.

But they can take one small step toward doing so. They could accept Dr. Danielson's wise counsel and end segregated congregations.

This has already been done by the United Brethren. The Christian Scientists never felt it necessary to establish racially separate churches.

Integration works beautifully for these progressive denominations. And it will work equally as well not only for the Lutherans, but the Episcopalians, the Methodists, the Congregationalists and the Baptists too.

After all, it is extremely difficult for anybody to accept ardent professions of brotherhood from those who persistently refuse to practice it.

White Church Goes Out To Get Negro Members

BROOKLYN — (ANP) — For the first time in the 60-year history of St. Paul's Evangelical Lutheran church, Negroes were admitted to membership last week.

The new members inducted by the Rev. Vincent L. Hawkinson were Oscar Johnson, his wife, Henrietta, and their three children, Deanna Louisa, 6; Pearl, 4; and Janis Marie, 3; Mrs. Helen Scott and Andre Rappel.

Rev. Hawkinson said the service marked the beginning of a program of expansion in the community and development of an inclusive congregation.

Lutherans Ask Integration Of All Churches

WASHINGTON

A plea that Protestant churches let down the color bars and admit persons of all races to membership was voiced here at the Atlantic-Central Regional Meeting of the Lutheran Welfare Conference in America.

Speaker was the Rev. Harold Letts, secretary for social action of the Board of Social Missions of the United Lutheran Church in America. He addressed the closing session of the meeting at the Lutheran Church of the Reformation, Feb. 25-26.

Pastor Letts declared that churches which permit human distinctions in membership are violating the Christian conception of the church as being the body of Christ. If these churches should heed appeals for racial justice and admit colored Christians, experience has shown, he said, that they would lose members at first, then gain greater spiritual vitality."

Much of the contribution which she made to the panel grew out of experiences which she and her unusually bright students had gained from a UNESCO-centered classroom project they had spent several weeks in developing. The children had collected dolls and flags of the United Nations. These together with maps and histories of the countries represented culminated in an exhibition of far-reaching educational value, furnishing rich material of panel interest.

Miss Audain said that her classroom is frequently visited by peo-

South's Lutherans to recruit Negroes on segregated bases

HICKORY, N. C.—North Carolina Synod of the United Lutheran church in America, at its 149th annual convention here last month, voted to resume home mission work among Negroes in the South after a lapse of nearly a century. Negro congregations in the South will be organized into segregated congregations, it was stated.

Action was taken on recommendation of the synod's home mission committee, which asserted that "church work in Negro communities has been neglected for many decades by the Lutheran Church in the South."

The committee's report stated that, "Early steps should be taken to organize regular mission congregations and develop them in a normal way. Immediate steps should be taken to secure ministers of the Negro race properly trained for this work. Only through such ministers will work be effective. We fully realize the wide implication of the matter and can see no legitmate reason for further delay."

Congregations organized under the program, it was said, will be composed wholly of Negroes, in accordance with the practice in the South. However, pastors and lay delegates from such congregations will, in keeping with Lutheran policy, have "full fraternal standing" at all synod meetings and other church programs.

Dr. J. L. Morgan, president emeritus of the synod, reminded the younger generation that "the records of the church and diaries of former pastors indicate very clearly that 100 years ago Negroes and whites of the Carolinas held membership in the same Lutheran churches, worshipped and communed at the same altars."

After 1865, according to Dr. Morgan, some Lutheran church members of the Negro race sought permission to organize separate congregations and even a separate synod, known as the Alpha Synod. The North Carolina Synod granted that privilege and sponsored and supported the Alpha Synod, he said. However, due to lack of sufficient leadership, the new organization disintegrated and passed out of existence, he said.

The Rev. E. E. Krebs is secretary of Negro work in the Division of American Missions of the National Lutheran Council.

Methodists To Relax Jurisdictional Lines

By B. M. PHILLIPS
Managing Editor

SAN FRANCISCO — The Methodist General Conference on Saturday voted to remove jurisdictional racial lines.

The action permits congregations in the Central Jurisdiction, the all-colored jim-crow area, to associate with jurisdictions in which they are geographically located.

This step does not abolish the Central Jurisdiction, a move which was strongly recommended by both white and colored members, and does not end segregation within the church.

It only permits those congregations, which desire it, to associate with the jurisdiction nearest them. Memorials or petitions urging the conference to allow this procedure were made by churches in New England, California, Oregon, Michigan and Illinois.

Many Asked End

But an even larger number of petitions called on the conference to practice real democracy, and abandon the jim-crow Central jurisdiction by leaving only the remaining five jurisdictions which are set up on geographical lines.

One of the strongest of these was signed by Dr. Hobart B. Amstutz, preisdent of Trinity College, Singapore, which said:

"I hate this discrimination. It was a shock to me to come back here, walk into a church and see that everyone was white.

"This whole problem of American attitude toward colored is a great puzzle to everyone in Asia. 'Why come out of Aisia' they ask, 'when you don't clean up the mess in your own country? . . . ' "

AFRO Predicted It

This writer predicted, in a story published in this newspaper last week, that the Methodists would not kick race segregation out, but would take the easy way to appease Southern members, and allow boundary changes if all parties agree.

Under the legislation recommended by the State of Church Committee, these boundary changes can be made if they are approved by the quarterly both annual conferences involved, and by a majority of both jurisdictional conferences involved.

Already In Practice

Proof that the dropping of jurisdictional lines does not represent a firm stand on the race issue is the fact that there are already 10,000 colored members associated with predominately white jurisdictions in the territorial areas.

These include St. Mark and Salem in New York; Union in Boston, all of which belong to the North East Jurisdiction; Taylor Memorial, Oakland, Calif., and Holman and Wesley in Los Angeles, which are associated with the Western Jurisdiction.

Jurisdictional conferences meet every two years, elect and assign bishops for their areas, determine annual conference boundaries, and handle other important matters for their sections.

History Cited

When the three branches of American Methodism merged in 1939, the church was sub-divided in the U.S. into five geographical jurisdictions. A sixth the Central, was set up to appease whites who opposed complete integration, and was composed of the 19 colored annual conferences, covering 350,000 colored members.

At the 1948 General Conference in Boston, there was also agitation for ending this setup. At this conference a large number of the 1500 memorials asking action by the body dealt with segregation. It was felt in some quarters that the step might be taken.

While there were reports that a large number of colored members as well as some whites desire to keep the segregated system, there were no petitions from colored members to that effect.

Two Dixie groups, the Memphis, Tenn. District Conference, and the Mississippi Annual Conference, both white, urged the conference to let the jim-crow jurisdiction stand.

They said a change would "be out of harmony with our thinking and detremimental to the best interests of the church;" and "The Central Jurisdiction provides a chance for the colored race to give leadership to their own people and has been satisfactory to members of both races."

Bishop Shaw Presides

Bishop A. P. Shaw of the Baltimore area presided at the Tuesday business sessions with dignity.

Presiding over mixed meetings is nothing new to Bishop Shaw, who officiated at the 1950 Southern-California-Nevada Conference; the 1951 New York Conference; and will assume similar duties this year at the New Hampshire Conference.

Bishop Shaw who will be retired when the Central Jurisdictional Conference meets next month in Philadelphia, was in the chair when the important recommendations made by the Commission on Local Church were made.

Remark Brings Laughter

When Bishop Shaw agreed with a delegate that $32.50 was an unreasonable price for a church manuscript, there was spontaneous and friendly laughter. The conversation went like this:

BISHOP SHAW: Are you ready to vote on this section? I recognize vote on this sectionfl I recognize the brother in the center there.

RAY RAGSDALE, S. Calif. - Ariz. Conf: Mr. Chairman, I move to insert the words "at a reasonable price," at the end of line 2 of subparagraph 1 of section 4 on page 15, so that the phrase reads, 'prepared by the Methodist Publishing House at a reasonable price."

BISHOP SHAW: Do you accept that?

ALEX SMITH: We will accept, but we would like to know what a

BISHOP SHAW: Maybe he can tell you.

RAGSDALE: By way of ex tion, may I just say the pre price is $32.50 which is a great price for small ch

have to pay for such records.

BISHOP SHAW: **That** is an **unreasonable** price. (There was laughter.) Very well, that is accepted. Proceed.

Bishop Bowen Speaks

Bishop J. W. E. Bowen, Atlanta, spoke to a capacity audience on Tuesday evening, at the special daily evangelistic services held in Glide Memorial Church.

He cited the church's need for trained minds. "It is necessary," he said, "that the church must win to loyalty to God the leaders of the intellectual life of the nation, and all those who are climbing in intellectual achievement."

Bishop Bowen indicated that he did not mean the church ought to try for the intellectuals alone, as the gospel must be for all. However, he said, there is often a tendency to overlook those who are highly trained and capable.

Ends Wednesday

Sessions of the conference, which are being held at the Civic Auditorium, are expected to continue through Wednesday. In attendance are 720 delegates, representing the 9 million members of churches in the U.S. and abroad.

Over 100 of the delegates and reserve delegates are colored.

Other colored bishops of the church are: Robert E. Jones, (retired), Waveland, Miss., Robert N. Brooks, Nw Orlans, Willis J. King, Liberia. All are in attendance except Bishop Brooks who is ill.

THE STORY IN BRIEF

Methodist General Conference, representing largest Protestant church body in world, fails to end segregated jurisdictional setup.

720 delegates vote to allow those colored and white groups which desire integration to have it.

Singapore College president outspoken opponent of move.

Bishop A. P. Shaw presides with dignity

Bishop Bowen speaks to capacity house.

Sessions to last through May 7.

Elect 2 Bishops

PHILADELPHIA—Delegates to the fourth quadrennial session of the Central Jurisdictional Conference of the Methodist Church elected two Bishops here Saturday.

Elected to the high office were:

REV. EDGAR LOVE, in charge of Negro work, Board of Missions of the Methodist Church.

REV. MATTHEW W. CLAIR, pastor, St. Mark Methodist Church, Chicago.

Both men were elected on the fourth ballot. A total of 118 delegates (fifty-eight lay members and fifty-nine ministerial) took part in the election.

THE TWO Bishops, who were consecrated Sunday afternoon, succeed retiring Bishops Alexander T. Shaw of Baltimore, and Edward W. Kelley of St. Louis.

Senior Bishop Shaw presided over the conference.

Strong contenders for the bishopric, along with the Revs. Clair and Love, were the Rev. R. M. Williams, pastor, Asbury Church, Washington, D. C.; Robert G. Morris, Chicago, and Dr. Laffayette Harris, president of Philander Smith College, Little Rock, Ark., and Dr. J. J. Seabrook, president, Claflin College, Columbia, S. C.

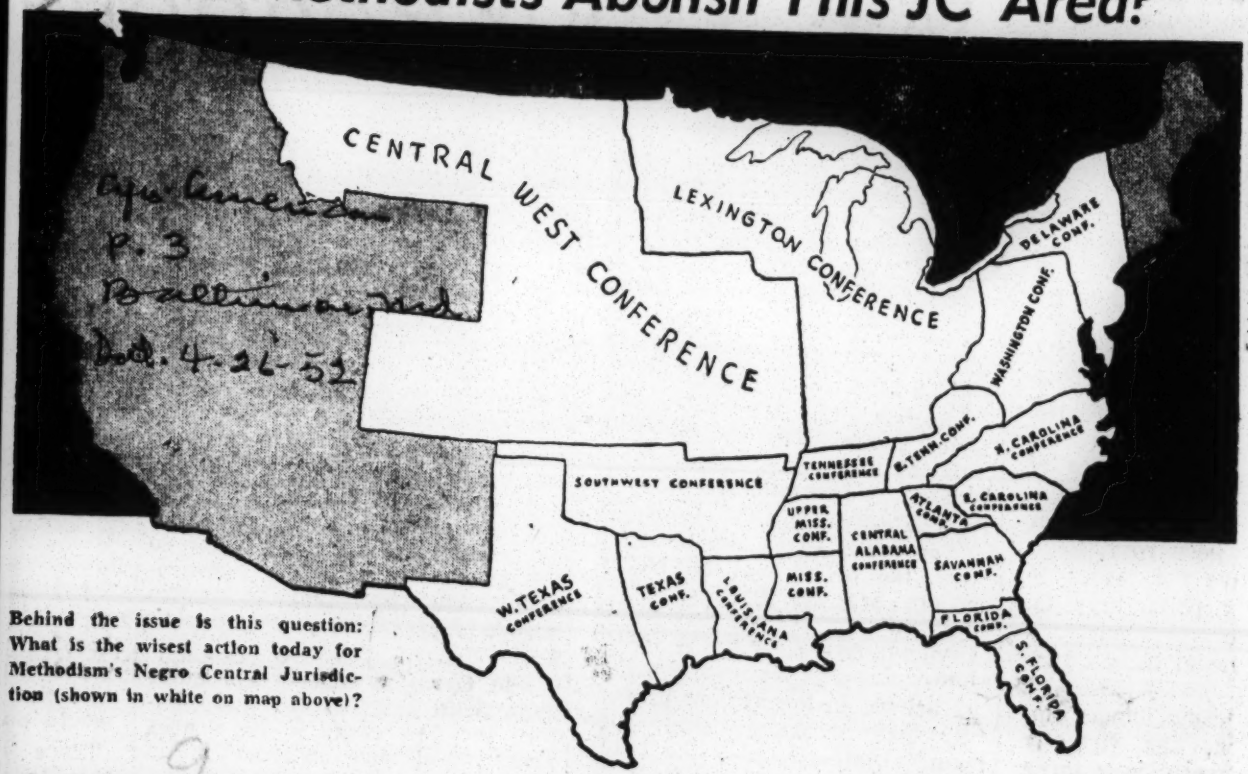
Dr. Clair's father was a Bishop in the Methodist Church for many years.

Six Colored On Methodist Church's Council Of Bishops

Afro American Bal. 5-10-52 p. 8 Baltimore, Md.

Five of the six colored bishops of the Council of Bishops of the Methodist Church, now in general conference in San Francisco, are shown in photo above. The council is composed of 70 bishops, 35 actively supervising episcopal areas in the U.S., and 16 supervising overseas areas. Another 19 are retired. The colored bishops are indicated by numerals one to five. Not shown is Bishop R. N. Brooks, who is ill at his home in New Orleans. Bishop Jones, who is no. 2, is retired. Front row, left to right. Bishops Arthur J. Moore, Atlanta; James C. Baker, Los Angeles; Herbert Welch, New York; Willis J. King, (1) Monrovia, Liberia; William C. Martin, Dallas, vice-president; Fred P. Corson, Philadelphia, president; G. Bromley Oxnam, New York, secretary; Costen J. Harrell, Charlotte, N.C.; Paul B. Kern, Nashville; Ivan Lee Holt, St. Louis; Second row, l. to r.: Edward J. Kelly, (2) St. Louis; Charles Wesley Flint, Washington; Charles C. Selecman, Dallas; John M. Springer, New York; Lewis O. Hartman, Brookline, Mass.; W. Angie Smith, Oklahoma City; William T. Watkins, Louisville; Ralph S. Cushman, St. Paul; J. W. E. Sommer, Frankfurt, Germany; Theodore Arvidson, Stockholm, Sweden; A. Frank Smith, Houston; James H. Straughn, Baltimore; Ralph A. Ward, Shanghai; Francis J. McConnell, Lucasville, O. Third row, l. to r.: Robert E. Jones, (3) Waveland, Miss.; John A. Subhan, Bombay, India; Hazen G. Werner, Columbus, O.; Dana Dawson, Topeka, Kansas; Roy H. Short, Jacksonville, Fla.; Paul Neff Garber, Richmond Paul E. Martin, Little Rock, Ark.; Titus Lowe, New York; Alexander P. Shaw, (5) Baltimore; Clare Purcell, Birmingham; Jose L. Valencia, Manila, P. I.; Shot K. Mondol, Hyderabad, Deccan, India; Raymond J. Wade, Bay View, Mich. Fourth row, l. to r.: Wilbur E. Hammaker, Washington; Raymond L. Archer, Singapore; John Wesley Lord, Boston; J. W. E. Bowen, (4) Atlanta; H. Clifford Northcott, Madison, Wis.; Charles Wesley Brashares, Des Moines; J. Waskom Pickett, Delhi, India; Lloyd C. Wicke, Pittsburgh; Marshall R. Reed, Detroit; J. Ralph Magee, Chicago. Fifth row, Gerald Kennedy, Portland, Ore.; Santi Uberto Barbieri, Buenos Aires, Argentina; Clement D. Rockey, Lucknow, India; Newell S. Booth, Elisabethville Belgian Congo; Richard C. Raines Indianapolis; Marvin A. Franklin, Jackson, Miss.; Glenn R. Phillips, Denver; Donald H. Tippett, San Francisco; W. Earl Ledden Syracuse, N.Y.

Will Methodists Abolish This JC Area?



Behind the issue is this question: What is the wisest action today for Methodism's Negro Central Jurisdiction (shown in white on map above)?

Will Hit Central Body At California Confab

One of the big questions before the Methodist General Conference, which opens sessions in San Francisco this week, is whether the church will abolish the jim-crow Central Jurisdiction which includes 19 conferences, as shown on above drawing. All colored members of the church belong to this jurisdiction, which is the only one set up on racial lines. Other jurisdictions are along geographical lines. On hand to report happenings at this important conference is the AFRO's managing editor, B. M. Phillips.

SAN FRANCISCO, Calif.—A fight to abolish the infamous Central Jurisdiction of the Methodist church, seat of all discrimination in the denomination, will lead the agenda when the church's General Conference convenes here April 23-May 7.

All Negro districts of the Methodist church, regardless of geographic location, are now members of the Central Jurisdiction. The Jim Crow set-up has been attacked on several occasions by both Negro and white groups in the church.

The confab is expected to attract some 46 delegates who will represent conferences from all over the nation.

Delegates representing the Central West conference (which includes Kansas, Missouri, Iowa, Nebraska, North and South Dakota, Colorado, Montana and the southern part of Illinois) are, ministerial, Dr. Charles N. Richmond, St. Louis, district superintendent of the St. Louis District and lay, Bige Wyatt, prominent local business man.

The Rev. Dubro M. Grisham, pastor of the Clark Memorial Methodist church, Nashville, Tenn., and Samuel R. Brown, Memphis, are the ministerial and lay delegates respectively from the Tennessee conference (western part of the state).

The Southwest conference (Oklahoma and Arkansas) will be represented by the Rev. John H. Oliver, pastor of the Haven Methodist church, Hot Springs, Ark. and John S. Cullens, Little Rock, Ark.

Ministerial delegates from the Lexington conference (Minnesota, Wisconsin, Michigan, Ohio, Indiana, Kentucky and Chicago and Harvey, Ill.) are Dr. Robert G. Morris, pastor of Hartzell Memorial Methodist church, Chicago, and Dr. M. Lafayette Harris, president of Philander Smith college, Little Rock.

John T. Current, Detroit and Dewey Lampkin, Chicago, are the lay delegates from the Lexington conference.

Reserve delegates, who are also delegates with the General Conference delegates to the Central Jurisdiction Conference (which meets in Philadelphia June 18-22) include the Rev. Jesse J. Johnson, Kansas City, Kans., and Lonnie C. Bassett, Denver, Colo., representing the Central West Conference.

Also, the Rev. Allen H. L. Randolph and Mrs. Mary M. Drake, both of Nashville, for the Tennessee conference.

Also, the Rev. Emmanuel M. Johnson, Oklahoma City, and Frank Young, Little Rock, for the Southwest conference.

Reserve delegates from the Lexington conference are Dr. S. P. Jenkins, Columbus, Ohio, Dr. Matthew W. Clair, Jr., Chicago, Miss Elizabeth Langford, Springfield, Ohio, and Joseph T. Johnson, Chicago.

The other 15 Negro annual conferences of The Methodist church in this country will be represented by 44 ministerial and lay delegates at this supreme law and policy-making body of the denomination which meets every four years. Every Methodist annual conference is represented by at least one ministerial and one lay delegate.

Delegates will be present from all of the 48 states and some 25 countries overseas, including two from Liberia, representing the nearly 10 million members of the largest Protestant body in the world.

Dr. S. H. Sweeney, St. Mark's Methodist church, New York City, and the Rev. Charles L. Warren, Taylor Memorial Methodist Church, Oakland, Calif., will be delegates from predominantly white conferences.

Six of the seventy, active and retired, bishops of The Methodist Church are Negroes. They include in addition to Bishop Kelly, Bishop Robert N. Brooks, New Orleans, La., Bishop Alexander P. Shaw, Baltimore, Bishop J. W. E. Bowen, Atlanta, Ga., Bishop Willis J. King, Monrovia, Liberia, and Bishop Robert E. Jones, Waveland, Miss.

ME Church Faces Race Question

White And Colored Jurisdictional Mergers Permitted

SAN FRANCISCO, Cal.—The bishops of The Methodist Church called for a move toward integration in the quadrennial episcopal message, read by Bishop Paul B. Kern, of Nashville, the first evening of the General Conference meeting in Civic Auditorium here for two weeks.

The episcopal address to Methodists is what the President's message is to Congress, and sets forth the opinions and declarations of the bishops to the denomination.

THE TWO HOUR and forty-minute message devoted 20 minutes to the question of "The Negro in The Methodist Church in the United States." After citing the progress of the Negro since emancipation, and the remarkable strides in educational, cultural, and economic development in the last fifty years, Bishop Kern said:

"The epic story of this phenomenal progress has taken place in spite of social barriers, widespread segregation, and terrific handicaps. We are happy to observe that these obstacles are lessening in every area of American life. To discriminate against a person solely upon basis of his race is both unfair and un-Christian. Every child of God is entitled to that place in society which he has won by his industry, his integrity, and his character. To deny him that position of honor because of the accident of his birth is neither honest nor good

* * *

"SOME WOULD stabilize the status quo behind walls of race pride. Because the basis of the present situation upon the basis of the "Others would do away with the pattern," said Bishop Kern. present jurisdictional (all-Negro) dictions inclusive of all churches not be diligently taken to settle the question in Methodist-within the United States. It has been advocated in some sections that the best answer is to do away with all jurisdictions and abandon

Washington Carver in science, Jackie Robinson in sport, and Mary Bethune in education, may well be proud of its racial achievements and dignity. . . .

"These facts and the human element behind them force us to give serious and constructive consideration in our church. Unitedly and with brotherly frankness we should face them. Situations are never eased

(This statement brought forth the first round of applause in the message, which had become an hour long at this point. Thunderous applause followed the next sentence):

* * *

"ANY RACE THAT can produce a Marian Anderson in art, a Ralph Bunche in diplomacy, a George

the jurisdictional system . . .

"A final suggestion has been brought forward: The General Conference can, by majority vote, allow any existing jurisdiction to change by vote its boundaries, and, upon concurrence of the Negro annual conferences within that jurisdictional area, merge all the conferences in that territory into one jurisdiction. This elastic procedure recognizes that basic principle of democracy, and grants the right of self-determination to each jurisdiction."

The 50 Negro delegates from the United States to the conference expressed satisfaction with Bishop Kern's statement. There are, however, many white as well as colored leaders in the church who are insisting on complete elimination of segregation within the framework of the church

Methodists Elect Two New Bishops

PHILADELPHIA, Pa. — Dr. Edgar A. Love and Dr. Matthew W. Clair were elected bishops of the Methodist church here Friday by the Central Jurisdictional conference held here June 17-22 at Tindley Temple Methodist church.

Dr. Love since 1940 has been superintendent of the Department of Negro Work of the board of missions, New York, and Dr. Clair recently was appointed superintendent of the Columbus district in the Lexington conference of the Methodist church. Previously, Dr. Clair had served as pastor for 12 years of the St. Mark's Methodist church in Chicago.

Dr. Love was chosen bishop on the third ballot and Dr. Clair on the fourth. There was no election on the first and second ballots.

Bishop Clair is the son of the late Bishop Matthew W. Clair Sr. Bishop Love is the son of the late Rev. and Mrs. Julius C. Love of Washington.

Bishops Love and Clair were elected to fill vacancies on the bench of bishops caused by the retirement of Bishop Edward W. Kelley of St. Louis and Bishop Alexander P. Shaw of Baltimore.

Bishop R. N. Brooks of the New Orleans area presided during the election of bishops.

Bishop Clair was assigned to the St. Louis area and Bishop Love to the Baltimore area. Bishop Brooks returns to the New Orleans area and Bishop J. W. E. Bowen to the Atlantic Coast area. Bishop Willis J. King was assigned permanently to Africa.

Methodists end session with 'no smoking' rule continued

BY STEVEN V. DAVID

SAN FRANCISCO, May 7—(AP)—The quadrennial General Conference of the Methodist Church closed a legislation-packed 14-day session last night with a parting shot at smoking.

In the final, fast-moving session, the conference voted to continue the no smoking pledge required of ministerial candidates. It voted against giving full ministerial rights to women, set forth the church's views on war and peace, made a change in the church's social creed, and set up a new board to study social and economic relations.

Church spokesmen said the conference made more major changes in church organization than any since the first conferences of the United Methodist Churches in 1939. It also handled a record number of legislative petitions.

* * *

FROM A SURVEY commission report on overhauling church structure, the conference chose the least controversial parts and ordered them enacted. It agreed to redraw the organization of the 40,000 local churches, making an expanded official board the administrative authority in each.

The 720 delegates from some 25 countries passed resolutions calling for elimination of racial discrimination and censuring the unofficial Methodist Federation for Social Action, which many churchmen labeled leftwing. They agreed that Negro churches might join white jurisdictions if all parties consented. They decided unordained pastors could administer the sacraments only if they were studying for ordination.

* * *

TO RUN CHURCH AGENCIES until the quadrennial conference of 1956, delegates voted a record general budget of $11 million for each of the next four years.

Some of the most bombastic debate came in the final hours. Urging the conference to throw out the no smoking pledge, the Rev. Dr. John M. Versteeg of Athens, Ohio, demanded:

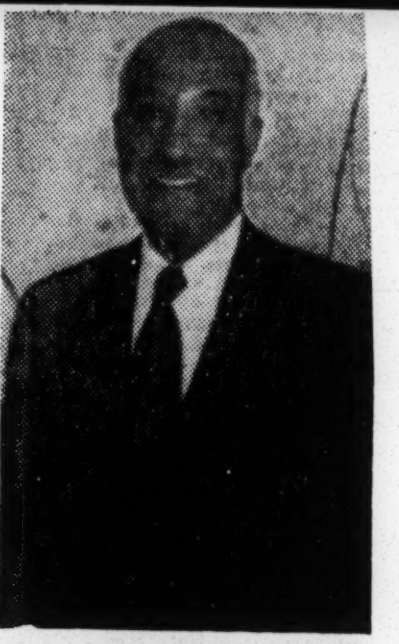
"Did you ever hear of a man coming home and beating his wife and children because he had too much smoke inside him?"

The Rev. Dr. Cyrus Albertson of Seattle voiced the opinion of opponents when he said:

"It's not so much tobacco use as the impression ministerial candidates will get that somehow the Methodist Church has pulled down its standards."

Consecration Rites Create 2 New Methodist Bishops

Methodist bishops at the Central Jurisdictional Conference, Sunday, consecrated the Revs. Edgar A. Love (third from left) and Matthew W. Clair Jr., fifth from left) in rites at Tindley Temple, Broad and Fitzwater Sts. Shown (left to right) are: Bishops Robert E. Jones, Alexander P. Shaw, Love, Glenn R. Phillips, Clair, Edward W. Kelly and J. W. E. Bowen. Two others, Bishops Willis J. King and Robert N. Brooks, are not in the picture.



DR. MATTHEW W. CLAIR, Jr., pastor of St. Mark Methodist church, Chicago, was elected a bishop at the Central Methodist Jurisdiction conference in Philadelphia last week. Reverend Clair, 61, is the son of the late Bishop Matthew W. Clair, Sr. Dr. Edgar A. Love, of the Methodist Board of Missions, New York, was also elected bishop. Drs. Clair and Love are the fifth and sixth Negro bishops in the history of the Methodist church.

Iowa Church Group Opens Doors To All

DAVENPORT, Iowa — Negro Methodist churches have been invited into membership in the North Iowa Methodist conference.

The action was taken at the conference's annual convention here last week when a motion, inviting the Negro Methodist churches within the conference bounds to join the white churches in "one firm Methodist church," was passed.

Two Negro churches in the conference bounds — at Mason City and at Marshalltown — have a combined membership of about 100.